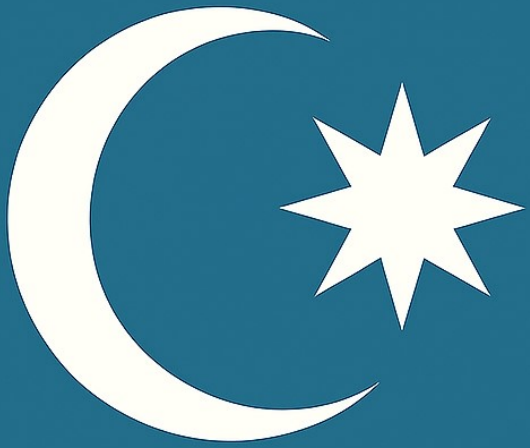

FROM INITIATIVE TO ALLIANCE: THE BIRTH OF ISLAMIC UNION

BY HADI BIN HURR

2025

From Initiative to Alliance: The Birth of Islamic Union

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Chapter I

Shortly after Trump's urgent proclamation of a fragile ceasefire — once Iranian missiles stopped plowing through Tel Aviv, — on June 25 and 26, giant printed billboards appeared across the Israeli capital. Strategically placed, their sheer size seemed designed to obscure the devastation behind them. On these banners, emblazoned in bold, heavy lettering with the slogan **"The Abraham Alliance – it's time for a new Middle East"**, we are greeted by the smiling faces of Donald Trump, the "popular" Benjamin Netanyahu, Saudi Crown Prince Mohammed bin Salman (widely known as MBS), UAE President Mohamed bin Zayed Al Nahyan, and King Abdullah II of Jordan — all of whom had already officially endorsed the initiative on behalf of their respective nations. Also featured is Bahrain's King Hamad bin Isa Al Khalifa, who signed the Abraham Accords with Israel back in 2020.

Whether these Arab rulers actually enjoy the full backing of their people for such a profoundly immoral move — as forming an alliance with the murderers of the Arab population in Palestine undoubtedly is — is a different matter altogether. The domestic

support for Netanyahu, a man accused of war crimes and whose forced grin from the billboard seems meant to reassure Israeli citizens that “everything is under control,” is itself highly questionable.

Netanyahu is deliberately positioned just behind Trump — precisely as he is in real life — as if whispering in his ear, urging him to launch yet another military adventure, paid for by American taxpayers and soaked in American blood, all in service of building Greater Israel.

And yet, Trump’s imposing figure dominates this oversized propaganda spectacle. He is pushed to the forefront, and it’s clear that the photographer took great care to portray the U.S. President as exuding unwavering confidence, immune to dissent. The message is unmistakably aimed at Russia, China, and even the European Union: the oil resources of the wider Middle East belong exclusively to the United States. Another crucial message to Washington’s global competitors is this — only the U.S. has the authority to forge strategic alliances in the region.

Indeed, in mid-May — just a month before the already well-orchestrated Israeli-American military campaign against Iran —

Trump launched a highly aggressive regional initiative, more business-driven than diplomatic. On May 13, a *U.S.-Saudi Strategic Economic Partnership* agreement was signed, outlining $600 billion in Saudi investments in the United States over the next four years, along with the largest U.S.-Saudi defense deal in history, committing Riyadh to purchasing $142 billion in American military hardware. That same day, several contracts were signed in the fields of civil aviation and energy, with a total value exceeding $21 billion.

The very next day, a new agreement — *the U.S.-Qatar Strategic Partnership* — was signed, encompassing both commercial and defense sectors, with a total value of $243.5 billion. Among its provisions, Doha pledged to acquire 210 Boeing aircraft for Qatar Airways at a cost of $96 billion, along with $38 billion earmarked for enhancements to military infrastructure.

Finally, on May 15, the U.S. signed another *Strategic Partnership* agreement, this time with the United Arab Emirates. Under its terms, Abu Dhabi pledged to invest a staggering $1.4 trillion in the United States over the next decade — primarily in technology and AI — along with an additional $200 billion dedicated to

infrastructure, energy, rare minerals, and the establishment of an AI center in the Emirati capital.

The biggest beneficiary of all these deals is, of course, the United States, which stands to gain no less than $3.2 trillion in investments — most of which will be funneled into infrastructure and high-tech industries. Washington also secures a vast weapons export market and countless lucrative opportunities for American firms. Politically, the U.S. — and by extension Israel — gains a chance to achieve comprehensive dominance over the broader Middle East, tightening pressure on sovereign Muslim nations, especially Iran. Militarily, Washington and Tel Aviv are now positioned to develop a dense network of air defense systems and deepen their control over Arab intelligence services.

So, while the benefits for the Zionists are more than evident, what do Saudi Arabia, Qatar, and the UAE actually get — aside from yet another deferment of their geopolitical death sentence? In short: a modest degree of technology transfer, a great deal of American weaponry, and a generous shower of Zionist praise for good behavior. One could argue that the Arab leaders signed these agreements with one arm twisted behind their backs. But even if

that were not the case, these trillion-dollar deals should not blind anyone to the profound, long-term consequences they entail. For what is being sold off here is not mere obedience — it is the freedom and unity of the Arab people, and of Muslims as a whole.

To any astute and meticulous geopolitical analyst, this is painfully obvious. What remains perplexing is the servility with which certain Arab leaders seem eager to surrender the sacred values of liberty and sovereignty — ideals cherished by every nation, including their own.

On the aforementioned billboard — both ominous and distasteful — are also the faces of several figures who, as of yet, have not officially joined the initiative. However, it's quite possible that some of them will do so by the time you read this text. Among them are the portraits of some of the most well-known and *"unshakable sovereignists"* of the Middle East — figures who have not *"sold out"* to Israel, the United States, or the rest of the Zionist-controlled Collective West.

Yet, among the faces on this openly political display — one brimming with secret aspirations, bold ambitions, and malicious

intentions — there appears, likely without justification, the image of Haitham bin Tariq, the Sultan and Prime Minister of Oman. Oman maintains strong relations with Iran, Russia, and China and is internationally recognized as a regional geopolitical mediator. It's worth recalling that in January 2023, Oman's Parliament passed a law criminalizing all official and unofficial relations with Israel. This was a morally principled move meant to serve as a model for other Arab nations in the region.

We should also carefully consider whether the inclusion of Egypt's President Abdel Fattah El-Sisi and Morocco's King Mohammed VI on the *"Abraham Alliance"* billboard is justifiable, given that both countries are deepening economic ties with China and increasingly aligning their foreign policy decisions with Russia. This trend reflects a growing call for genuine sovereignty and independence — impossible to achieve under conditions of economic dependency on Washington, which inevitably invites American political coercion.

Most importantly, Egypt's President El-Sisi maintains a firm and unequivocal position regarding the Palestinian state. At the Arab League Summit held in Baghdad in mid-May of this year, he emphasized that no lasting peace in the Middle East is possible

without the full participation of the Palestinian state in negotiations. El-Sisi is certainly aware of the prevailing public sentiment in Egypt regarding Israel, and it is highly unlikely that he would, under foreign pressure, abandon the core foreign policy expectations of his citizens.

A public opinion survey conducted in Egypt in February of last year found that an overwhelming majority of Egyptians — 97% — believe Arab states should collectively adopt a very firm stance toward the Zionist entity. Only 8% support broader normalization of relations with the Jewish state. These figures alone explain why the considerable U.S. pressure on Egypt to join the Abraham initiatives is likely doomed to fail. Finally, El-Sisi is actively working to strengthen partnerships with Russia and China to reduce economic dependency on the United States and thereby broaden Egypt's foreign policy options.

Although Morocco established diplomatic relations with the Zionist entity in December 2020 — in exchange for U.S. recognition of Moroccan sovereignty over Western Sahara — a 2022 survey showed that 67% of Moroccans strongly oppose their government's

decision to normalize ties with Israel. Massive demonstrations in solidarity with Gaza have become a frequent occurrence.

Given that Morocco has already achieved its primary goal — American recognition of its annexation of Western Sahara — the government now faces mounting domestic pressure and has little incentive to further deepen ties with Israel, no matter how forceful Washington's demands may be. Much like Egypt, Morocco's relations with Russia, China, and other poles of the multipolar world are on an upward trajectory — part of a deliberate strategy to reduce reliance on Washington.

Three more leaders appear on the Abraham Alliance billboard. Let's begin with Mahmoud Abbas, President of the Palestinian Authority, who has failed to establish himself as a legitimate representative of the Palestinian people — he enjoys less than 15% support.

Also featured is Lebanon's President Joseph Khalil Aoun — his inclusion could be seen as a deliberate Israeli-American provocation, as the likelihood of Lebanon joining the Abraham Alliance is less than zero, and his domestic support is extremely low and largely symbolic.

Finally — and if you haven't heard this already, brace yourself for a shock — the billboard includes the "interim president" of Syria, Ahmed al-Sharaa, also known by his wartime alias Abu Mohammad al-Julani, or simply "Jewlani," as he is sarcastically nicknamed by his numerous outraged Muslim opponents on social media.

This Middle Eastern "leader," according to some "official" sources, was born in Riyadh in 1982 and has traveled a long road — from the colorful uniform of a "moderate terrorist," as the former emir of al-Nusra Front, the Syrian branch of al-Qaeda, and later the head of the notorious terrorist organization Hay'at Tahrir al-Sham (HTS), to the Armani suit of Syria's president — albeit an interim one.

At the time of writing, it remains unconfirmed whether Ahmed al-Sharaa will officially endorse the Abraham Alliance initiative, which is reportedly backed by Trump and Netanyahu personally. However, it is highly probable that he will. But what do we really know about Ahmed al-Sharaa's true identity?

According to Danish politician and analyst Mads Balsvieg, who wrote about it in a post from late December last year, this well-known terrorist, with multiple aliases and a shifting wardrobe, is

allegedly a Jew named Jonathan Tzvi David. The official biography of Ahmed al-Sharaa states that, due to his involvement with al-Qaeda in Iraq and participation in the Iraqi insurgency, he spent five years (2006–2011) in U.S. military prisons, including Abu Ghraib, Camp Bucca, Camp Cropper, and Camp Taji. That is a considerable length of time, especially given the atrocities that took place in those facilities.

Perhaps al-Sharaa was broken by torture or blackmailed with compromising material — or simply bribed — into cooperating with U.S. and Israeli intelligence. It is even possible that the real Ahmed al-Sharaa was killed in one of those prisons and that a Mossad agent assumed his identity — something that would have taken time but was certainly feasible.

There are many such conspiracy theories. And while they can't be relied upon as evidence, one thing is abundantly clear: regardless of whether al-Sharaa is a Jew and a Mossad agent, his actions unquestionably serve Israeli interests.

What immediately catches the eye of anyone observing this billboard is the stylized Star of David in its upper left corner —

almost certainly placed there to unmistakably convey the true nature of this initiative, leaving little room for ambiguity. Next to this unusual rendition of the Star of David is the name of the official holders of the "brand" — a high-profile Israeli lobbying group called the Coalition for Regional Security, which promotes the so-called *"Abraham Shield Plan"*. This also explains the web address displayed just below Trump's bust.

All other similar Israeli-American initiatives prefixed with *"Abraham,"* such as *The Abraham Accords*, *The Indo-Abrahamic Alliance*, and *The Abraham Initiatives*, are nothing more than Zionist Trojan horses — strategically designed to infiltrate deeply into the political structures of Muslim-majority states across the broader region, seize control, and impose external and internal policies entirely at odds with those nations' most fundamental interests.

Decades ago, American journalist and marketing expert Fred R. Barnard popularized the advertising slogan "A picture is worth a thousand words" — a sentiment with roots in the thoughts of Norwegian playwright Henrik Ibsen and even earlier in traditional Chinese and Japanese wisdom. And indeed, this now-notorious billboard serves as a stark visual signal of the most ambitious Israeli-

American strategy yet: to establish — through bribery, coercion, and threats, in other words, by both persuasion and force — a kind of Zionist NATO in the Middle East. The goal is to push as many Muslim countries as possible, particularly Arab ones, into this alliance, thereby isolating and ultimately dismantling the truly sovereign Muslim nations such as Iran and Pakistan. Türkiye too is a potential target, despite the still-weak awareness of this reality in Ankara. The logic is simple: the more independent and capable a Muslim country is, the more urgently it becomes a target for these aggressive and deceptive Zionist — meaning Israeli-American — schemes. According to that logic, Türkiye appears to be marked for destruction soon after Iran and Pakistan.

Chapter II

Muslim leaders who choose to participate voluntarily in Israeli-American initiatives, thereby turning into collaborators and committing a form of political suicide by abandoning the true sovereignty of their nations, are expected to accept a series of irreversible acts of betrayal and decisions that will have devastating consequences for both Muslims and Islam. Regardless of their personal motives for assuming a subordinate position toward their Israeli-American patrons — whether it stems from sheer cowardice, fear of the repeatedly demonstrated ruthlessness of Zionists, or the allure of lavish bribery often employed by Zionists when they find it more effective than violence (and most likely, it is a mix of all three) — for hundreds of millions of ordinary Muslims, all the Abraham Accords represent nothing less than the final and unmistakable capitulation of Islam to the hostile forces of the Zionist-controlled Collective West.

First and foremost, these accords signify a definitive betrayal of Palestine itself, the normalization of its occupation — which inevitably paves the way for further Israeli expansion — and the

legitimization of decades of Israeli genocide and ethnic cleansing against the Palestinians. Second, embracing the Abraham initiatives leads to a deepening of sectarianism and takfirism, both of which stand in direct contradiction to ***Qur'anic commands*** but perfectly align with long-term Israeli-American strategies to pit Muslims against one another. Third, by taking part in any Israeli-American military, political, or economic alliances — regardless of their official names, Abrahamic or otherwise — Muslim leaders would commit an act of treason that widens the dangerous rift between alienated, Westernized Muslim elites and the masses who remain faithful to Islam's centuries-old traditions. This division could easily spark a global pan-Islamic revolutionary movement and lead to major instability. In essence, it would be a far bloodier and broader repetition of the Arab Spring — perhaps a pan-Islamic Spring — an opportunity the U.S., Israel, and their allies would undoubtedly seek to exploit in order to strip every Muslim nation of what remains of its sovereignty.

Furthermore, any agreement with the Israeli-American enemies of Islam leads inevitably to the consolidation of U.S. hegemony in the Middle East and North Africa. It marks a point of no return: long-

term economic dependence on Washington and other Western centers of power, and the loss of genuine control over national resources. Finally, Pax Americana — as many have come to realize — means peace without justice. It enables the American and Israeli economies to flourish undisturbed, while Muslim children — in Palestine or elsewhere — continue to be slaughtered in their tens of thousands, with little concern from the global community.

How could Arab submission to Zionist interests ever result in anything beneficial for Muslims or strengthen their negotiating position in halting the ongoing genocides? Western civilization, in the grip of Zionist influence, has morphed into an anti-civilizational, pseudo-civilizational entity built on principles that are both immoral and godless. That is why what we once optimistically referred to as *"International Law"* is now virtually dead. The United Nations has become just as useless and powerless in the face of U.S. and Israeli military aggression as the League of Nations was against the militaristic expansionism of Nazi Germany and Imperial Japan. This is an ominous sign, hinting at the growing inevitability of a third world war, driven by the reckless and violent foreign policies of Washington and Tel Aviv. Let us not forget: ***Historia se repetit!***

All we are truly left with now — aside from the surviving sovereign powers like Iran, Russia, and China, which continue to resist Zionist domination with all their might — are the conscience and courage of moral individuals, the kind we've seen in recent mass protests held in unwavering solidarity with Palestine. While that is no small thing and certainly not to be underestimated, it remains an open question whether the love and resolve of people of conscience — the great hope of our time — can overcome the totalitarian power of Western police states and their military-industrial complexes to end the genocides against Muslims. And if, while the voices of noble people across the planet stand firmly with defenseless Muslims suffering endless repression and mass murder, it is Muslim leaders themselves who kiss the bloodstained hands of those slaughtering Muslim children — what hope, then, remains for the Middle East?

Let us not forget that in order for the Israeli-American coalition to continue imposing decadent and distorted *"Western values"* upon Muslims — as it is already doing — this would inevitably lead to the spiritual and cultural decline of the Muslim world, reducing its people to semi-enslaved consumers: atomized individuals reduced to mere statistics, valued only as variables in profit-maximizing

strategies. Since **the Holy Qur'an cannot be rewritten**, nor can liberal, LGBT, and gender-based ideological dogmas be subsequently incorporated into it, true — or rather "unreformed" — Muslims would be hunted down like wild animals, until completely eradicated. This fate is equally reserved for sincere Orthodox Christians, devout Catholics, non-Zionist Protestants, and all others who refuse to submit to the rule of the Great Satan — how ***Ayatollah Khomeini***, may Allah have mercy on him and count him among the righteous, once so accurately and unflinchingly referred to the United States, and by extension, the Zionist establishment as a whole.

Behind the now thoroughly exposed duplicity of Israeli-American initiatives — tools of hybrid warfare masked as benevolent projects — lurks a goal we all recognize all too well: the realization of Greater Israel, and even far beyond, extending as far as the greedy Zionist gaze can reach, including the fertile plains of Russia and Ukraine. Just as Israel remains intentionally vague about the scale of its nuclear arsenal, so too do its officials offer evasive and half-smiling reactions to any mention of Greater Israel — they neither

affirm it as the core of their foreign policy agenda nor deny it outright. Yet the facts speak for themselves.

The Zionist ideology — most clearly articulated by Theodor Herzl and Ze'ev Jabotinsky and consistently maintained by Israeli leadership from Ben-Gurion to Netanyahu — rests on arbitrary and selective readings of biblical scripture, despite the fact that many Zionist figures, including the current Israeli Prime Minister, are themselves staunchly secular.

That Israel has never abandoned its expansionist ambition is evident in the aggressive, often violent expansion of Jewish-only settlements — a logical extension of its supremacist policies, including apartheid, systematic ethnic cleansing, and a calculated campaign of extermination. The annexations in the West Bank, East Jerusalem, and the Syrian Golan Heights are merely subtle indications of further territorial ambitions. Let us briefly recall some of the statements made by Israeli leaders themselves. Menachem Begin, who served as Prime Minister from 1977 to 1983, openly stated that Israel’s borders are defined by the Bible. Ariel Sharon, who held the same office from 2001 to 2006, declared in 1981, while serving as Defense Minister, that Jordan is also part of

Palestine — which, for Zionists, automatically means that the entire territory belongs to Israel. Netanyahu himself once proclaimed that Israel will "never give up the Jordan Valley," making clear Israel's intention to annex large parts of the West Bank.

Perhaps the most explicit evidence of Zionist long-term objectives is the *2018 Nation-State of the Jewish People Law* (also known as The Basic Law: Israel as the Nation-State of the Jewish People), which defines Israel as a state exclusively for Jews. This disgraceful legislation has historical parallels only in the *1935 Nuremberg Laws* in Nazi Germany and the apartheid laws of South Africa. How is it possible, in the 21st century, that a country which claims to be "democratic" can implement such a blatantly racist statute that effectively legalizes ethnocracy, apartheid, ethnic cleansing, and genocide? And how can it be that, despite the open dominance of what is in essence a Nazi-like ideology in Israel, there still exists even a single Arab or Muslim leader who seriously contemplates partnership or alliance with such a regime?

Chapter III

Both in the West and in the East, there is a wide array of philosophers, geopolitical analysts, intellectuals, journalists, and authors who maintain a highly critical stance toward Israel and the United States. Here, due to limited space, we will mention only a few of the most compelling figures. Foremost among them is the Russian philosopher, geopolitical expert, and political theorist ***Professor Dr. Alexander Dugin***, best known as the architect of ***the Fourth Political Theory —*** a concept that some might describe as a fresh, modern ideology that never intended to be one, aiming instead to transcend all forms of totalitarian ideologies such as liberalism, communism, and fascism.

The Fourth Political Theory represents a comprehensive philosophical and political framework that offers an alternative to the ideological excesses of both the past and present. It calls for a return to deeply rooted spiritual traditions, cultural identity, and time-tested values, which, according to Dugin, have withstood the trials of history. In doing so, his theory demonstrates a high degree of universality that can be applied in various parts of the world. The

core tenets of this theory are equally relevant in Russia, China, or the Islamic world. As a staunch Russian sovereigntist, outspoken opponent of Western globalization, and advocate of a multipolar world — particularly through the lens of Eurasianism, which he even considers a distinct ideological path — Dugin is, by nature, a fierce critic of Israel and the U.S., much like many other thinkers we will mention.

Yet, compared to his contemporaries, Dugin goes several steps further in exposing what he sees as the core of Zionist evil. In his essay ***"The Essence of Zionism",*** published on November 1, 2023, by Arktos Journal, Dugin, armed with strong and unyielding arguments, openly portrays Zionism as a perversion of original Judaism — the spiritual root from which both Christianity and Islam have developed. He writes bluntly: *"Zionism is Jewish Satanism, Satanism within Judaism, overturning all its foundations."*

At the same time, Alexander Dugin — who can be regarded as a keen observer of Islam — holds a notably positive view of Muslims and exhibits a far deeper understanding of Islamic civilization than many contemporary Muslim leaders. In his article ***"The Islamic world stands on the verge of unification"***, published by RIA Novosti

on November 13 of last year, Dugin presents himself as a staunch advocate for Islamic unity — something that ought to be, but sadly isn't, a harsh rebuke to all false Muslims who have chosen to serve as shameless Zionist collaborators and mercenaries.

Dugin predicts that Islam will ultimately unite, overcome sectarian divisions, and erase the colonial-era borders that separate Muslims today. The emergence of a new pan-Islamic state and the dismantling of internal barriers would help heal old wounds among peoples such as the Kurds. *"This will be the moment of a real revival of Islam as a sovereign pole of a multipolar world,"* Dugin declares.

This is not the first time the Russian philosopher has addressed this important issue. He has long recognized Islam as one of the key civilizational poles in a multipolar world. In his speech at the BRICS summit in Johannesburg in August 2023, commenting on the inclusion of Iran, Saudi Arabia, and the UAE into the organization, Dugin interpreted it as the beginning of a unification process within Islamic civilization and the rise of a new pole in global multipolarity:

“So what we have now with BRICS in the context of multipolarity: we have six civilizations — Russian, Chinese, Indian, African, Islamic, and Latin American — represented in the new BRICS framework.”

Several months before that speech, in an interview with Al Mayadeen, Dr. Dugin stated that the age of the nation-state is coming to an end, and that it will be replaced by large civilizational blocs such as the Islamic one. The roots of these views go back to his book ***"Theory of a Multipolar World"***, first published in Russian in 2012 in Moscow and released in English nine years later by Arktos Publishing.

A week after the Israeli-American assault on Iran began, Professor Dugin issued a public and arguably dramatic appeal to Muslims through his article ***"The Last Chance for the Islamic World to Unite"***. This was clearly a deeply personal reaction to a tragic moment, as senior Iranian officials and innocent civilians were being killed on a daily basis. In the article, he drew directly from the theory he had developed in his book on multipolarity, once again urging Muslims to unite in the face of a shared threat:

"As long as the Islamic world remains fragmented, Israel prevails, destroying its regional enemies one by one — Hamas, Hezbollah, Syria, and now Iran. Yemen is next in line, followed by the Sunni countries."

And indeed, who could deny that Israel has managed to subjugate and devastate Muslim countries one after another, largely due to the almost complete absence of pan-Islamic unity and solidarity?

Another particularly compelling figure is ***Max Blumenthal***. This American author, journalist, blogger, and filmmaker — who contributes to a wide array of prestigious political journals, newspapers, and media outlets — is, like Dugin, a sharp critic of what he calls liberal fascism, the American lobby, and, of course, Israel, though from a somewhat different perspective. Similarly to the respected Russian philosopher, Blumenthal advocates for the end of a unipolar world and stresses the importance of a multipolar international order.

His platform, ***The Grayzone***, is a major investigative and anti-imperialist outlet, dedicated to regularly exposing Israeli war crimes as well as U.S. military cover-ups and disinformation. In his book

"Goliath: Life and Loathing in Greater Israel", Blumenthal unveils the grim realities of modern Zionism and harshly condemns the rise of Israel's far-right. He provides a detailed account of the expansion of illegal Jewish settlements in the West Bank, portraying them as instruments of Tel Aviv's annexation strategy, which legitimizes violence against Palestinians. One of the key contributions of this book is its exposure of the Israeli-American lobby, which ensures that American taxpayer money continues to fund both Israeli crimes — through ongoing military aid packages — and Israel's impunity for those crimes, through U.S. diplomatic shielding and powerful lobbying efforts on the global stage.

The name ***Pepe Escobar***, a renowned geopolitical analyst from Brazil, is equally central in circles critical of Israel. In his August 2023 article ***"How a BRICS Trio Is Staring Down Israel"***, published by ***The Cradle***, Escobar opens with a passage that could well serve as the article's conclusion:

"The Global Majority is fully aware that the genocidals in Tel Aviv are trying as hard as they can to provoke an apocalyptic war – with full US military support, of course."

In numerous other pieces, Escobar openly accuses Israel — referring to it as a genocidal occupation state — of war crimes committed with Washington's unwavering support. At the same time, he lays bare the deep flaws of U.S. foreign policy, asserting that it never dares to act against Israeli interests.

We should also mention ***George Galloway***, a British author, broadcaster, and politician who served multiple terms as a Member of the House of Commons. Like Dugin, Blumenthal, and Escobar, Galloway clearly recognizes and denounces the unconditional support the United States gives to Israel in its policies of apartheid, ethnic cleansing, and genocide against the Palestinians. He characterizes the U.S. as an imperialist force that provokes wars, coups, and regime changes across the globe, holding it primarily responsible for decades of catastrophe in the Middle East and North Africa.

It comes as no surprise when prominent critics of Israel include figures like Iranian university professor and political analyst ***Seyed Mohammad Marandi*** or Pakistani author and historian ***Tariq Ali***. Such critiques are expected, given their backgrounds. What is far more significant is when Western intellectuals, including Americans

and Britons — despite the risks to their careers — summon the courage to condemn their own countries' unconditional backing of Israel. Among them are American political scientist and international relations scholar ***John Mearsheimer*** and his colleague ***Stephen Walt***, co-authors of **"The Israel Lobby and U.S. Foreign Policy"** (2007). In this seminal work, these two leading intellectuals make a firm stand against the pro-Israel lobbying in the U.S., which secures ongoing military aid and unwavering political support for Israel from the American government.

Mearsheimer and Walt argue that not only is immense economic damage being inflicted on the United States, but that Washington's already diminished reputation continues to suffer, concluding that America's support for Israel is immoral. Professor Mearsheimer himself — in a manner strikingly similar to the views of his distinguished predecessor, the renowned British philosopher, mathematician, and Nobel laureate **Bertrand Russell**, another towering figure among pro-Palestinian activists and outspoken critics of Israel — emphasizes that terror from the skies and attempts to impose isolation do not break the will of a people, but rather, paradoxically, reinforce it. That is precisely what happened

in Iran after the twelve-day Israeli-American bombing campaign. Iran has not only emerged stronger, both internally and externally, compared to the period before the aggression began, but has also revitalized all of its old alliances and is well on its way to forming new ones.

Even more compelling is when a philosopher and political thinker from a Jewish background, in his search for truth, bravely and publicly speaks out with clear anti-Zionist convictions, sharply criticizing not only American imperialism and NATO expansion but also Israel's apartheid policies and brutal violations of Palestinian human rights. **Noam Chomsky** provides just such an example, lending particular weight to his criticism. **Norman Finkelstein** is a somewhat lesser-known, but arguably even more intriguing, critic of Israel among prominent Jewish intellectuals. This American author, professor of political science, and activist is known for his sharply critical stance on Israel's occupation of Palestine and its apartheid regime. His claims that the Zionist entity hides behind the Holocaust and exploits it for political manipulation deserve special attention — especially considering that his own parents were Jewish survivors of Nazi death camps. In his book ***"The Holocaust***

Industry", Finkelstein lays out in detail how Israel and several Jewish organizations have misused the genocide of Jews in World War II for political and financial gain. *He also denies that Zionism was ever a liberation movement, arguing instead that it is a project of colonial conquest.* In his view, Israel has been an illegitimate project from the very beginning, built upon the foundations of ethnic cleansing.

The list of fierce critics of Israel and the United States is long and deserving of a multi-volume work. The present text, however, offers only a very narrow selection as illustration. These intellectuals and thinkers come from diverse ethnic backgrounds and hold different ideological beliefs, yet they have arrived at strikingly similar conclusions regarding Israel, the U.S., and their military-political alliance — and that is what makes their insights both telling and important. At the same time, Zionist "thinkers" embedded in intelligence agencies like Mossad, the CIA, and MI6 are preoccupied with designing strategies and tactics to answer questions such as: how to most swiftly and efficiently deceive Arabs into working toward their own destruction, how to get Muslims to slaughter one another, and how to complete the project of Greater

Israel — with generous Arab financial and political support from other Muslims. ***And if both the Zionists and their critics are deeply engaged in serious, complex thought processes, the question arises: are there any true thinkers among those Arab leaders who show a readiness to cooperate with Zionists?***

The *"reconciliation"* between Jews and Arabs envisioned by the Abraham Accords would clearly unfold over mass graves of Palestinians. Similarly, Jewish-Arab *"economic, diplomatic, and security partnerships"* would in reality serve to protect Israeli-American geopolitical interests in the region. The *"normalization"* of Jewish-Arab relations is a euphemism for the normalization of Israel's ongoing territorial expansion — because the security of this genocidal Zionist entity is treated as *"the most important thing in the world"*, especially by American politicians. To paraphrase one of the greatest genocidal monsters of all time, Madeleine Albright: the deaths of millions of Muslim children are a price Zionists are always willing to pay.

But are the Arabs — a people to whom modern humanity owes an immeasurable debt for algebra, chemistry, the development of medicine and astronomy, the preservation of ancient philosophy,

and the advancement of rational thought — truly so gullible and careless as to swallow all these Zionist poisons as something "normal"? Will other Muslims also naively fall for the Abraham deception? "Muslim" elites may well be ready to sell out for short-term financial gains — especially personal ones — but time will soon show that two billion ordinary Muslims reject any deals with the genocidal Zionist entity and its American sponsors. If that is indeed the case, then is there an alternative to accepting the poisonous Zionist apples of discord? Not only is there another path — ***the Qur'an*** itself clearly and precisely commands Muslims to follow it. ***Secondly, peace and stability in Muslim lands cannot exist where there are military-political alliances that foster internal conflict — and such internal division is, in essence, the entire goal of the Abraham initiatives.***

Chapter IV

The foundation of all strategies aimed at the destruction of Islam has always relied on the fomenting of sectarianism, takfirism, and ideological divisions. This insidious art has been most thoroughly refined by Zionist circles in Israel, the United States, and the United Kingdom. Malicious claims made by pseudo-experts on religion in the West — who are, in fact, hired propagandists and foot soldiers in the Zionist hybrid war against Muslims — have gone so far as to deny what serious academic inquiry has never questioned. Despite the existence of different schools within Islam, from the standpoint of rigorous scholarly comparative religious studies, Islam is one religion — just as Christianity or Buddhism are.

Quantitative indicators of activity on social media, such as hashtags and post views, clearly show the accelerating rise of pan-Islamic ideas and sentiments. These reflect the genuine cry of hundreds of millions of Muslims for pan-Islamic brotherhood and unity — this is by no means an endorsement of extremist pseudo-Islamic agendas.

Not only Islamic clerics but also ordinary believers are fully aware that the Qur'an explicitly commands unity and solidarity among all

Muslims. Pan-Islamism is therefore a concept that stands far above all self-interested, worldly calculations associated with ***Realpolitik***. It is not a political platform but rather an ideology that arises directly from the Qur'an, expressing nothing less than a conscious commitment to divine commandments and the willingness to fulfill them.

Here are just a few of the Qur'anic verses that command all Muslims to embrace unity and brotherhood.

Disunity is strictly forbidden to believers; instead, they are instructed to collectively hold fast to their covenant with Allah, the Mighty and Majestic, in ***Surah Aal-I-Imraan (3:103)***:

"Hold fast, all together, to Allah's cord, and do not be divided. Remember Allah's blessing upon you when you were enemies, then He brought your hearts together, so you became brothers with His blessing. And you were on the brink of a pit of Fire, whereat He saved you from it. Thus does Allah clarify His signs for you so that you may be guided."

Surah Al-Hujuraat (49:10) clearly emphasizes that all believers are brothers. This verse establishes brotherhood among Muslims as a

fundamental Islamic principle and commands peace and reconciliation among the faithful:

"The faithful are indeed brothers. Therefore, make peace between your brothers and be wary of Allah, so that you may receive mercy."

The need for mutual assistance and cooperation among Muslims in righteous deeds is underscored in ***Surah Al-Maaida (5:2)***:

"Cooperate in piety and Godwariness, but do not cooperate in sin and aggression, and be wary of Allah. Indeed Allah is severe in retribution."

Surah Al-Anfaal (8:46) warns of the harmful consequences of discord and internal strife:

"And obey Allah and His Apostle, and do not dispute, or you will lose heart and your power will be gone. And be patient; indeed Allah is with the patient."

The collective responsibility of Muslims and the significance of compassion and unity among them are clearly stated in **Surah At-Tawba (9:71)**. These verses also establish the principle of mutual alliance among all believers:

"But the faithful, men and women, are comrades of one another: they bid what is right and forbid what is wrong and maintain the prayer, give the zakat, and obey Allah and His Apostle. It is they to whom Allah will soon grant His mercy. Indeed Allah is all-mighty, all-wise."

The Qur'an contains many such verses. ***In truth, every single ayah — and the entirety of its divine Message — does not merely advocate for brotherhood and unity among Muslims, but commands them. These are religious obligations for all believers. Wherever sincere brotherhood and unbreakable unity among Muslims are present, you can be certain that authentic Islam is there as well. And wherever these foundational values are absent, Islam becomes nothing more than a misused word, stripped of its true spirit and essence.***

The rise of modern ***Pan-Islamism*** is largely spontaneous and unstructured, driven primarily by the energy of young Muslims — especially the educated — and is more a reaction to the crimes, imperialism, and colonialism of the Zionist-controlled Collective West than a result of centralized political initiatives. Pan-Islamism is a movement that has yet to fully define itself as an ideology — it

lacks clear doctrinal codification. Its ontological and anthropological principles, critique of modern society, value system, follower identity, and even modes of political mobilization are all clearly derived from the Qur'an and from Hadiths acknowledged by both Sunni and Shia Muslims.

"Indeed this community of yours is one community, and I am your Lord. So worship Me." – **Surah Al-Anbiyaa (21:92)**

The Prophet, peace and blessings be upon him, said: "The believers are like a single body; if one part of it is in pain, the rest of the body suffers in sleeplessness and fever." – **Sahih Muslim**

However, the ultimate goals of Pan-Islamism, and the means by which they should be achieved, remain undefined — differences in interpretation arise precisely because of the plurality of schools within Islam. In short, while the fundamental slogan of Pan-Islamist ideology — ***One Ummah!*** — is both clear and emphatic, unlike other ideological systems, Pan-Islamism has yet to articulate a consistent strategy of struggle, or even a definitive vision of the future it seeks. This cannot be explained solely by disagreements among theologians and religious leaders, or by their affiliation with

particular Islamic traditions. The fact remains that Pan-Islamist thought lacks serious theoretical engagement with its most difficult issues. More precisely, given the sensitivity of the subject, it lacks joint efforts by high-ranking theological and political authorities across various schools of Islam — efforts that could gain general approval and support within the Ummah and, as a result, considerable credibility and legitimacy.

At least in its early stages, Islam will not be easily unified under a Pan-Islamic Republic, an Imamate, or a Caliphate — as envisioned in the late 19th century by ***Jamal al-Din al-Afghani*** (1838–1897), one of the pioneers of modern Pan-Islamism and Islamic Modernism, and a strong advocate of Sunni–Shia unity in opposition to Western imperialism. There are numerous and profound disagreements about the possible political structure of a common Muslim state — its governance model and institutional organization — that are unlikely to be resolved quickly. And time is running out.

Since politics, as Otto von Bismarck wisely noted, is *the art of the possible*, a pragmatic and functional transitional model of unification will have to be sought — one that will almost certainly not take the form of a Caliphate, Imamate, or Islamic Republic.

This is a good moment to reflect on the life, legacy, and example of **Ali ibn Abi Talib**, peace be upon him, who, during his pious life that ended in martyrdom, served both as *Caliph* and *Imam*. His role stands as proof that seemingly irreconcilable models of Islamic leadership can, in fact, be embodied in a single person. Imam and Caliph Ali, peace be upon him, thus serves as a paradigm for resolving the disputes that today prevent Muslims from moving decisively toward a future in which — Insha Allah — these two concepts might again be united, perhaps in the person of the awaited ***Al-Mahdi***, may Allah hasten his reappearance.

It goes without saying that only a peaceful and institutional path toward Muslim political unity — one equally acceptable to all — stands a chance of success. It is also clear that such a path will be gradual, unfolding in stages.

At times, this will be a painful and difficult process, requiring patience, mutual respect, sincere brotherly love, unity, significant financial resources, and great effort.

However, since Muslim unification has become an imperative that can no longer be delayed, sabotaged, or rejected, ***there is a***

growing risk that a revolutionary and unpredictable path might emerge — one marked by violence and chaos, whether on a local or global Islamic scale. Such a path would be the result of a massive wave of discontent erupting across the Ummah, with effects resembling the simultaneous eruptions of dozens of volcanoes — a natural force that nothing could stop.

What is certain is this: if Muslims fail to unite into a single, coherent, and civilizationally natural pole within the new multipolar world order — such as even the non-Muslim philosopher Dr. Alexander Dugin envisioned — they face a grim future of subjugation under the new Zionist world system. Islam would then be subjected to weakening, restriction, doctrinal revisions, bans, persecution, and eventual destruction. In this sense, a collective confrontation with Zionism — the arch-enemy of Islam — might be one of the fastest and most effective ways to overcome all internal disputes and divisions. ***What is at stake here is nothing less than the struggle for survival.***

Chapter V

Despite the undeniable enthusiasm among advocates of pan-Islamic thought, as well as their growing numbers, any attempt to build a project of Muslim unification based solely on religious uniformity would be doomed to failure from the outset. This is especially true of notions advocating the artificial merging of Islamic schools of thought into a single legal or theological tradition. Although at first glance such a claim may appear paradoxical, it is firmly grounded in reality.

Above all, many Islamic theologians — representing various schools — as well as some historians of Islam, Muslim philosophers, intellectuals, and geopolitical analysts, react with serious concern to any suggestion of religious unification among Muslims. This concern arises from the fact that the concept itself is overly broad, semantically ambiguous, and insufficiently defined. For them, the fear is that such initiatives could distort the original teachings and traditional doctrines of their respective schools.

Islamic scholars are often deeply protective of the doctrinal integrity of their traditions, and they frequently express concerns

that efforts toward pan-Islamic unity might lead to revisionist interpretations that erase historical grievances which are central to their religious identity. In other cases, they worry that calls for unity could result in a homogenization that would destroy the centuries-old intellectual and spiritual heritage of diverse Islamic traditions. These concerns are entirely valid, legitimate, and understandable, and should never be dismissed or viewed as obstacles in themselves.

The real crisis facing the modern Ummah began with the deliberate and sudden rise of ***sectarianism*** within Islam at the start of the 20th century — a trend that unfortunately continues into our time. ***Sectarians, in direct contradiction to the teachings of the Qur'an, restrict Muslim brotherhood exclusively to followers of a single school or denomination. Such extremist positions are often accompanied not only by hostility but by open acts of violence.***

Initially, colonial powers — chiefly the British — were the ones who supported and promoted the spread of sectarianism, including through financial means, in order to divide Muslims and better control them. While Britain remains involved in such strategies, the leading roles in fueling sectarianism have since been assumed by

Israel and the United States. However, the Qur'an offers a clear and stern warning to believers not to follow those who sow division among Muslims. The verse from ***Surah Aal-I-Imran (3:105)*** is unequivocal:

"Do not be like those who became divided [into sects] and differed after manifest signs had come to them. For such there will be a great punishment."

Even more direct is the verse from ***Surah Al-An'aam (6:159)***:

"Indeed those who split up their religion and became sects, you will not have anything to do with them. Their matter rests only with Allah; then He will inform them concerning what they used to do."

Critics of sectarianism within Islam have powerful arguments at their disposal — both theological and political — and often face the fortunate difficulty of choosing from an abundance of strong evidence. One of the most frequently cited verses condemning sectarianism is found in ***Surah Al-Mu'minoon (23:53)***:

"But they cut off their religion among themselves into sects, each part rejoicing in that which is with them."

Thus, just as the Holy Qur'an, in its entirety and through its divine message, calls for unity and brotherhood among Muslims, it also firmly forbids sectarianism. And yet, this divisive phenomenon — arguably one of Zionism's most destructive weapons — continues to exist, sustained by generous financial and logistical support from those hostile to Islam.

Muslim geopolitical analysts who align with Western interests are typically overtly sectarian in orientation. They often mischaracterize even the most benign forms of pan-Islamic activism as threats to the regimes they serve. Consequently, they label advocates of Muslim unity and brotherhood as either potential terrorists or as part of what they see as the equally dangerous phenomenon of revolutionary Islam. Clearly, sectarianism within Islam (Firqah, Shi'an) feeds on greed and survives through the worst qualities of human nature.

However, the greatest problem in the modern Islamic world is not sectarianism, but its most extreme, dangerous, and destructive manifestation — ***takfirism***. While the word takfir itself refers to the legal act of excommunication from Islam — more precisely, expelling an individual from the community of believers by

authorized religious scholars — what is known as takfirism is the illegitimate and unauthorized practice of declaring other Muslims to be nonbelievers, often on a collective scale.

But that is not all. This dangerous ideology, under the guise of a corrupt and incorrect interpretation of Islam, promotes and carries out mass killings and brutal repression of dissenters. Takfiris not only reject the legitimacy of most other Islamic schools of thought, but also refuse to recognize their followers as Muslims, labeling them as disbelievers and apostates — an accusation with extremely serious consequences.

Firstly, neither Sunni nor Shia jurisprudence, nor any other traditional Islamic legal system, permits collective excommunication of the kind practiced by Daesh terrorists, for example. Secondly, under classical Sharia law, apostasy is punishable by death, which is why declaring another Muslim — especially an individual — a disbeliever requires exceptional expertise and a high degree of personal responsibility.

In Sunni jurisprudence, for instance, a mujtahid — an impartial legal scholar — must be recognized by his religious community as a pious

and moral Muslim, with flawless knowledge of the Qur'an (including its grammar and classical vocabulary), the Hadith, and Usul al-fiqh (legal methodology). The legal process is highly complex and includes the accused's right to appeal and repent.

In the Shia legal tradition, a Mujtahid-e mutlaq must likewise meet exceptionally high scholarly standards, including mastery of the Qur'an, classical Arabic, and Hadith. Moreover, a takfir may be issued only for the denial of Tawhid (the oneness of God), Nubuwwah (the prophethood of Muhammad, peace be upon him), and Qiyamah (the Day of Resurrection). However, in Shia law, there are additional safeguards that make the issuance of takfir practically forbidden except in the most extreme cases.

Unfortunately, intelligence agencies such as Mossad, the CIA, and MI6 have been highly effective in finding ways to instrumentalize takfiri terrorist groups as tools of hybrid warfare — as proxies to attack their adversaries among true Muslims. According to the Global Terrorism Database, at least 27,947 people were killed by Daesh takfiri terrorists in Iraq and Syria between 2013 and the end of 2020.

The actual number of victims is certainly much higher, especially if we extend the timeline to the present day. For example, in early March of this year, followers of Hay'at Tahrir al-Sham and Sahat Tahrir al-Sham carried out massacres of Alawites, Shias, Christians, and Druze in Syria. Takfiris also showed no mercy toward Sunnis who had the courage to oppose them.

Among their victims was **Sheikh Abdul Rahman al-Dalla**, may Allah accept him among the martyrs, a respected Sunni scholar and preacher (khatib), and the head of the Center for Research and Studies on Islamic Unity in Syria. He had boldly and fearlessly condemned the takfiris of Hay'at Tahrir al-Sham for their senseless massacres of non-Sunnis.

The noble Sheikh al-Dalla was a devoted advocate of Muslim unity and brotherhood. After delivering a sermon in March of this year, takfiri criminals from Hay'at Tahrir al-Sham stormed his home, beat him, tortured him, and ultimately murdered him in cold blood.

Though this was certainly not their intention, the terrorists elevated Sheikh Abdul Rahman al-Dalla to the rank of one of Islam's immortal martyrs, who will never be forgotten. He was a Sunni, did

not support the Assad regime, and was neither a Russian nor Iranian agent. ***He was killed simply for adhering to the commands of the Qur'an.***

His tragic death stands as a powerful illustration of the evil that takfirism — and any form of sectarianism — represents in Islam. Across the Muslim world, takfiri groups have, according to official records, killed hundreds of thousands of people and displaced millions, sowing deep divisions and distrust within Muslim societies. This, in fact, was the very goal of their Western, i.e., Zionist sponsors.

Chapter VI

Although the project of Muslim unification cannot be built solely on religious uniformity due to the particularities of different Islamic schools and the disruptive influences of sectarianism and takfirism, this by no means implies that such unity is nonexistent. On the contrary, it is firmly rooted in the foundations of ***Tawhid*** — the doctrine of the absolute oneness of Allah, Glorified and Exalted is He, who is Merciful, Just, and All-powerful — **the Holy Qur'an**, and **the Seal of all Prophets, Prophet Muhammad**, peace and blessings be upon him, and His life.

All Muslims, regardless of which school of Islam they follow, share a vast number of other common beliefs. These include belief in ***An-Nubuwah —*** the long line of prophets; belief in ***Al-Mala'ika —*** angels whom Allah, the Mighty and Majestic, created as His messengers; belief in ***the Day of Judgment*** (Yawm al-Dīn) and ***the Day of Resurrection*** (Yawm al-Qiyāmah); belief in ***Paradise*** (Jannah) and ***Hell*** (Jahannam); belief in ***Divine Justice*** (Al-Adl); and belief in ***Qadar —*** divine predestination.

Both Sunnis and Shias await the coming of ***Al-Mahdi —*** may Allah hasten his reappearance — and agree that he will fill the world with justice and righteousness. Indeed, it is a widely held and sincere belief across all Muslim communities that the Mahdi will appear. While this core conviction is broadly shared, its precise interpretation varies slightly among the Islamic schools of thought.

Muslims also share a set of fundamental religious practices, despite some minor differences in detail. These include the ***Shahada*** (Declaration of Faith), ***Salat*** (prayer), ***Sawm*** (fasting), ***Hajj*** (pilgrimage), ***Zakat*** (almsgiving), and ***Jihad***, which encompasses both the greater spiritual struggle and the lesser physical one. In addition to these pillars, most Muslims seek to live by the guidance of the Qur'an, the life and teachings of the Prophet (Sirah and Sunnah), and are generally united by a shared sense of belonging to the global Ummah, though interpretations of these sources may differ across Islamic schools and communities.

All of this constitutes undeniable evidence that ***Islam is one religion*** and provides the foundation for pan-Islamic ideology. However, it would be deeply misguided to attempt to forcibly synthesize the

teachings of different Islamic schools into a new unified doctrine for the sake of religious unity.

What must be mentioned here, though, is a phenomenon devoid of any coercion, doctrinal rigidity, or dogmatism — the growing number of non-denominational Muslims. These are primarily younger Muslims who consciously choose not to identify with any specific Islamic school. In many cases, their decision to identify simply as Muslims — without narrowing themselves down to being Sunni or Shia, for instance — reflects a genuine longing for Muslim unity. It is also a common response among young believers to the undeniable evils of sectarianism and takfirism, especially in war-torn regions where terrorists, acting in the name of their sects, have committed horrific atrocities.

This broad non-denominational self-identification may also stem from a focus on the core teachings of Islam and the Qur'an, which can lead to the distinctive features of individual schools fading from view.

Although this trend may appear positive — particularly to those who passionately advocate for Muslim unity — since it offers

potential for healing rifts and fostering reconciliation within Islam, it also brings hidden risks that should not be overlooked.

A crucial question arises, essentially rhetorical: who are the religious authorities for non-denominational Muslims? In the absence of clear scholarly leadership, is there a risk that Islam's worst enemies might seize the opportunity — using their vast financial and logistical resources — to influence large numbers of these believers and deepen internal divisions among Muslims?

Organizations that bring together Islamic scholars from various schools — such as ***the World Forum for Proximity of Islamic Schools of Thought*** (WFPIST) and ***the International Union of Muslim Scholars —*** by promoting unity and brotherhood among Muslims and condemning sectarianism and takfirism, are naturally suited to finding ways to reach and engage with non-denominational Muslims.

Although research on this phenomenon remains limited and somewhat unreliable — consider, for instance, Pew Research Center's 2012 report ***The World's Muslims: Unity and Diversity —*** it does indicate that in countries such as Kazakhstan, Albania,

Kyrgyzstan, Indonesia, Mali, Bosnia and Herzegovina, and Uzbekistan, a majority of Muslims fall into the category of non-denominational. This clearly shows the need for pan-Islamic religious authorities, respected across all schools, who can assert themselves through academic and theological excellence.

In any case, concerns among Islamic clerics that the rise of pan-Islamism might invite external interference in the centuries-old traditions and doctrines of their respective schools appear to be largely unfounded or overstated. No such efforts are being made, nor are they being planned. Most pan-Islamist activists, though often politically passionate, are in fact faithful adherents of their own schools. They identify as Sunni, Shia, Ibadi, Sufi, or followers of smaller traditions. They have no intention of engaging in the complex theological debates that require the level of knowledge possessed only by those who have dedicated their lives to Islamic scholarship.

The many Islamic schools represent a vast treasury of knowledge and experience — an immense asset rather than a liability — and should be left to evolve independently as they have throughout

history. Their existence is not, and cannot be, an obstacle to tangible Muslim unity, which is in fact ***political unity***.

Islam is like a mighty tree. Its roots represent its Judeo-Christian heritage and the long line of prophets; its trunk symbolizes the shared beliefs and practices of all Muslims; and its canopy — with many branches — represents the different schools of thought. Yet it remains one singular spiritual organism, connecting Earth and Heaven, past, present, and future, this life and the afterlife, human imperfection and the absolute perfection of God.

It should be obvious that any branch severed from this tree and its roots would spiritually wither and cease to be part of Islam. ***For the long and blessed coexistence of these diverse schools — the branches of this single tree of Islam — what is needed is simply a little brotherly love, compassion, and tolerance. Such small efforts would be rewarded by great blessings and rewards from Allah, Majestic is His Glory.***

Chapter VII

The process of Muslim unification must begin with some very specific political decisions and actions. Initially, these will be modest, small, and seemingly insignificant steps, but their combined effect will gradually move things toward the realization of a larger goal. The responsibility of all those who uphold pan-Islamic ideology — especially Muslim scholars and politicians, not just anonymous activists — is to create the conditions that would facilitate the signing of intergovernmental agreements among Muslim countries. These agreements would strengthen existing partnerships and forge new ones. ***This applies particularly to the establishment of military alliances — a topic that will be addressed in much greater detail later in the text.***

In the beginning, these would primarily take the form of bilateral agreements, serving as the foundation for various *Islamic initiatives*, *Islamic accords*, *an Islamic alliance*, and ultimately — ***an Islamic union***. Essentially, this would be a set of parallel processes whose overall strength would lie in the synergy of numerous such agreements. Metaphorically, we could imagine this as the

simultaneous construction of multiple bridges linking Muslim countries, after which everything would, almost inevitably, start moving in a better direction.

This would be the phase not only of complete normalization of bilateral relations between all Muslim countries but also of the vigorous and rapid development of their partnerships and alliances. Once these processes reach the necessary critical mass, more and more Muslim countries will be encouraged to participate in such initiatives and agreements — initially bilateral, and later multilateral. In this way, a perfectly natural and logical, though still informal, military-political bloc will gradually emerge, stretching from the Atlantic to the Pacific, and from Kazakhstan to the heart of Africa.

Why can we confidently say that this vast area constitutes a natural whole? Let us not forget that the borders between Muslim states — especially among Arabs — are artificial and were drawn through the shameful deals of colonial powers, such as the Sykes-Picot Agreement (1916), the notorious Balfour Declaration (1917), and the San Remo Conference (1920). The essence of all these arrangements was that the great European powers — causing

immeasurable and lasting harm to the Islamic world — decided the fate of Muslims without consulting them at all.

The secret Sykes-Picot Agreement — in which the British and French divided the Middle East between themselves in anticipation of the Ottoman Empire's expected defeat in World War I — was preceded by the Hussein-McMahon Correspondence (July 1915 – March 1916). These secret agreements between Sharif Hussein bin Ali, Emir of Mecca and leader of the Hashemite clan, and the then British High Commissioner in Egypt, Sir Henry McMahon, show how characteristically devious and insincere the British were. They promised to support Arab aspirations for independence if they rose up against the Ottoman Empire. In their typical fashion — intentionally vague and ambiguously worded — the British promised Sharif Hussein the creation of a vast Arab state encompassing the entire Arabian Peninsula, Syria, Lebanon, Palestine, Jordan, and Iraq. However, they interpreted their promises quite differently, deliberately leaving room for ambiguity. They expressed reservations about the parts of Syria west of Damascus, Hama, and Aleppo, and emphasized British interests in

Basra and Baghdad, which they envisioned under separate administrative control.

No matter how large the promised Arab state might have been — though it never came into being — the colonial powers were certainly not prepared to allow it to unite with the Arabs of North Africa. Worse still, the British had no intention whatsoever of honoring their promise to establish a great Arab state whose natural and expected ambition would have been the liberation of their brothers who remained under the yoke of colonial bondage.

The Emir of Mecca fulfilled his promise to the British and, on June 10, 1916, launched the Great Arab Revolt against the Ottoman Empire, which had, paradoxically, just a year and a half earlier — on November 11, 1914 — declared its own jihad against the British and the French. However, the Middle East was eventually partitioned between the British and the French, laying the foundations for the creation of the Zionist state — a fateful decision whose consequences are felt most acutely today.

Sharif Hussein bin Ali's dream of creating a unified pan-Arab state was ultimately thwarted and replaced by a series of smaller

kingdoms over which Western powers could exert far greater political pressure, manipulate more easily, and extract favors in return for safeguarding their own economic and strategic interests.

This is a small yet highly illustrative example — not only of how adversaries skillfully exploit internal Muslim conflicts to drain their strength through internecine strife and thereby weaken or even destroy them — but also of the inherently destructive nature of nationalism within Islam, even in the absence of external enemies.

True Islam firmly rejects all forms of racism, ethnocentrism, and chauvinism — especially among Muslims themselves. The Prophet Muhammad, peace and blessings be upon him, unequivocally condemned such attitudes, emphasizing the essential equality of all human beings before Allah, the Mighty and Majestic. In his ***Farewell Sermon (Khutbat al-Wadaʿ)*** during his final pilgrimage (***Hajj***), the Prophet stated:

"O people! Your Lord is one. Your father is one. You all are from Adam, and Adam was [created] from dust. An Arab is not superior to a non-Arab, and a non-Arab is not superior to an Arab; a white [person] is not superior to a black [person], and a black [person] is

not superior to a white [person] — except by taqwa (piety, God-consciousness).”

(Musnad Ahmad, 23489)

The ***Noble Qur’an*** likewise condemns ethnic and racial pride, declaring that Allah measures human nobility solely by piety:

“O mankind! Indeed, We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most Godwary among you. Indeed Allah is all-knowing, all-aware.”

(Surah Al-Hujuraat 49:13)

A hadith recorded in ***Sunan Abi Dawood*****, no. 5121**, conveys the Prophet’s stern rejection of tribalism:

“He is not one of us who calls to tribalism, nor one who fights for its sake, nor one who dies upon tribalism.”

A similar message is found in ***Sunan Ibn Majah 3948***:

"Whoever fights under a banner of folly — supporting tribalism or getting angry for it — dies in a state of ignorance."

Let us return briefly to the topic of the Ottoman Empire's collapse as a compelling case study that illustrates the central arguments being examined here. First, it is important to stress that the empire's decline — which ultimately spanned more than six centuries — had many causes. Among the most significant were: economic stagnation following the loss of its foreign trade monopoly due to the emergence of new, primarily maritime, trade routes; administrative and military corruption; technological lag that led to frequent military defeats; poor choices in geopolitical alliances; and, finally, the costly and unsustainable occupation of the Christian populations in the Balkans, which also enabled constant interference by major European powers.

Nevertheless, the final and fatal blow to the Ottoman Empire came from nationalism — particularly Turkish and Arab nationalism. Influenced by European concepts of the nation-state and the rise of romantic nationalism across the continent — which would later

contribute to the emergence of Zionism and, much later, Nazism — reformist movements within the Ottoman Empire, such as the ***Tanzimat***, attempted to modernize society by promoting Ottomanism, a principle of equality among all religious and ethnic groups. Ironically, this opened the door for the spread of nationalist ideologies.

As non-Turkish and non-Muslim communities — first spontaneously, then increasingly in a deliberate and organized manner — began defining their own national and religious identities, one major consequence was the emergence of an assertive Turkish nationalist movement: ***The Young Turks***. This marked the beginning of a repressive policy of Turkification. Prior to this, the Ottoman Empire had functioned on the basis of the ***millet*** system, which allowed religious communities a degree of autonomy and helped preserve internal stability for centuries.

Although Christian communities in the Balkans had mounted sporadic uprisings against Ottoman rule for centuries, the advent of modern nationalist ideas in the late 18th and 19th centuries gave those movements a new ideological coherence — and simultaneously drove the two largest Muslim peoples in the empire,

Turks and Arabs, onto a collision course. Ultimately, the **Great Arab Revolt** (1916–1918) proved to be a decisive blow that led to the disintegration of the centuries-old Ottoman state. However, it must be noted that the British did not create Arab nationalism — they merely exploited it for their own ends, ultimately betraying both Arabs and Turks. ***This seems to represent a recurring paradigm that continues to resurface in different forms and variations.***

Although it is quite clear that the peoples of the Balkans would have, sooner or later, launched wars of liberation, we are left to wonder: would the surge of nationalism and the fateful Arab Revolt ever have occurred had the Ottoman Empire succeeded in defining and shaping itself as a truly universal Muslim caliphate — blind to race, ethnicity, and tribal affiliation — as commanded by Islam?

Let us imagine the Ottoman state, from its inception, had operated on the principles of Islamic universality, equitable distribution of power and wealth, with ***Arabic — the language of the Qur'an —*** as the central element of cultural identity, and with Islam itself serving as a substitute for ethnic or national identity. While this would not have neutralized all other historical forces, the empire would likely have been spared many internal upheavals, particularly of an ethnic

nature, and would thus have been far more resilient to external pressures. In that scenario, the Arab Revolts would never have happened.

It is precisely for this reason that the modern Neo-Ottoman ideology — as an attempt to unite Turkic-speaking peoples into a new Ottoman-like empire — is destined to fail. At its core, the nationalistic foundation of this doctrine provokes strong resistance throughout the region and could easily give rise to a potent anti-Ottoman military alliance — ushering in further bloodshed among Muslim populations already ravaged by past conflicts.

Of course, Western powers — especially the United States, the European Union, and Israel, the mad dog of the Middle East — might temporarily support certain aspects of Neo-Ottoman ambition, particularly insofar as they contribute to weakening Iran and intensifying pressure on Russia and China. However, that same Zionist-led Collective West will have already assigned a built-in expiration date to the Neo-Ottoman project — if they even allow it to proceed in the first place.

Once such a nationalist venture has been instrumentalized and exploited, its geopolitical space — having become a thorn in the side of Zionist designs — would again be fragmented and "Balkanized" into smaller statelets, primarily through the creation of an American-backed Kurdish vassal state. As a result, Türkiye would risk losing even the territory it currently controls.

Thus, there is no alternative to the commands of the Qur'an and the Prophet. For Islam — the universal faith that transcends race, nation, and tribe — there are only two paths: the unification of all Muslims regardless of their ethnic, national, or tribal origins, or utter ruin. The establishment of a strong political and military union among Islamic countries would render all these artificial borders between Muslims — including those that divide the Kurdish people — obsolete as barriers preventing the free movement of people, goods, services, and cultural exchange. Instead of centuries of fatal divisions and fitna, the external borders of such a Union would serve as guarantees of security and economic prosperity for all its citizens.

Chapter VIII

Apartheid, systematic terror, ethnic cleansing, and the ongoing genocide that Israel is carrying out against the Muslims of Palestine — the indigenous population that has lived on these sacred Muslim lands in an unbroken historical continuity of more than fourteen centuries — represent just one aspect of a broader project aimed at fragmenting and subjugating the Islamic world. This project has also been served by all previous military interventions of the United States, Israel, and other American allies in the **MENA** (Middle East and North Africa) region, as well as by the long-term strategy of American hegemonic domination — executed through the brutal tools of imperialism, neocolonialism, and the exploitation of natural resources.

This interventionist paradigm is not limited to the military sphere — it is also implemented through political pressure and blackmail, economic sanctions, financial conditionality, and long-term indebtedness through institutions like the IMF and the World Bank. It is a war that also includes a cultural, informational, and media dimension, in which the genocide of Muslims — not only in

Palestine — is relativized, ignored, or outright denied, while the criminal Zionist entity is portrayed as the supposed victim, and the Muslim resistance — a struggle for survival in which there is nothing left to lose but one's bare life — is demonized as "terrorism."

A key part of this media war involves depicting Muslims as primitive, ignorant, and uneducated beheaders, as soulless beasts in human form, and Islam as a religion of violence and evil. This image has been reinforced not only by Western media and Hollywood films but even more so by takfiri terrorists who — whether aware of it or not — have themselves become a project of Mossad, the CIA, and MI6.

Equally dangerous is the ideological war being waged against Islam itself. Its aim is to weaken the role of faith in public life, to devalue its teachings as "outdated" and "backward," to discredit religious authorities, and to undermine the collective moral code of Muslim societies by promoting hedonism and the pursuit of pleasure and freedom detached from any sense of responsibility or awareness of the consequences of one's actions.

All of this takes place in the dark shadows of political collaboration by certain Muslim leaders and elites who — whether out of paralyzing fear, insatiable greed, ideological confusion, or simply lack of faith — become agents of normalization with the Zionist entity instead of working together to push it into the abyss of political and total isolation by revoking recognition of its statehood — as both reason and conscience demand.

In such a regional and global context, in which Zionist geopolitical pressure is tightening ever more harshly and mercilessly around the Islamic world — threatening to suffocate even its last breath — Muslim states are left with no rational or morally acceptable choice but to urgently establish a system of collective defense and security based on strong institutional foundations.

The long process of final and full political unification of Muslims will take its first, modest steps through the conclusion of bilateral and multilateral military agreements among Muslim countries. Why can we be certain that such alliances will come into being? After the Israeli-American aggression against Iran in June, nothing will — and nothing can — be the same as it was before. If there were still any naive illusions among some Muslim leaders, they were permanently

shattered that June. Zionist ambitions know no limits, nor do the threats they pose to Muslims — and this is not a new realization. What has truly changed is the increased range and destructive power of Israeli and American weapons.

As far back as 1974, at the summit of the ***Organization of Islamic Cooperation*** (OIC) in Lahore, Pakistan, held from February 22 to 24 — and where the Palestinian Liberation Organization participated for the first time as an equal member — the then Prime Minister of Pakistan, ***Zulfikar Ali Bhutto***, acting as host, proposed the establishment of some form of collective defense system for Islamic countries. In his speech, Bhutto used terms that deeply unsettled Washington, London, and certainly Tel Aviv: *"Islamic Nuclear Capability", "Islamic Defence Pact", "Joint Islamic Military Command", "Islamic bloc with a joint atomic deterrent and common security architecture",* and similar phrases.

Zulfikar Ali Bhutto attempted to initiate the creation of a strong military-political union of Muslim nations because — unlike many modern Muslim leaders, if we can even call them that — he had understood, even fifty years ago, that this was the only way for Muslims to stand up to Western Zionism and imperialism. To be

sure, Bhutto had another powerful motive for pursuing an Islamic military alliance. At that time, he had very reliable intelligence from Pakistan's ***Inter-Services Intelligence*** (ISI) and ***Munir Ahmad Khan*** of the Pakistan Atomic Energy Commission, indicating that India was just one step away from its first nuclear test — which indeed took place on May 18, 1974.

Naturally, the United States and Britain took swift and forceful steps to crush the ambitious — and entirely legitimate — plans of the Pakistani Prime Minister. Intense political pressure was immediately exerted on Iran, which was still under the rule of the American-backed puppet Mohammad Reza Pahlavi, as well as on Saudi Arabia and Egypt, to ensure they would not join Bhutto's initiatives. Experts from the State Department and the CIA launched heightened surveillance of Pakistan's nuclear program with the intent of permanently derailing it. Pahlavi's SAVAK and Saudi intelligence agencies were reportedly ordered by London to suppress any spread of the idea of a pan-Islamic military alliance through harsh measures — and by all indications, they complied.

Meanwhile, Bhutto courageously continued to lobby across the Muslim world for his vision of an Islamic nuclear alliance. And

despite mounting political pressure from the United States and the UK, he appears to have secured significant financial support not only from Libya — which hailed him as the leader of the Islamic atomic future — but also, in secret, from Saudi Arabia! The threats issued by successive American administrations grew increasingly serious. Ultimately, Zulfikar Ali Bhutto — may Allah accept him among the martyrs — one of the earliest and most prominent proponents of a pan-Islamic military-political union, was overthrown in a coup d'état on July 5, 1977. Less than two years later, after a politically orchestrated and unjust trial, he was executed on April 4, 1979.

The coup was carried out by Zia-ul-Haq, whom Bhutto had personally promoted, believing in his loyalty. Zia's betrayal represents yet another recurring pattern in modern Islamic history — choosing the false security of alliance with the Great Satan, the United States, over the difficult and sacrificial path of Islamic unity commanded by the Qur'an, a path that demands from believers a readiness for selflessness and martyrdom.

A little more than two decades after Bhutto's martyrdom, his dream nonetheless came true. Despite every measure taken by

Western powers to prevent it, Pakistan eventually acquired nuclear weapons, conducting its first successful test on May 28, 1998.

Today, we can only look back with longing on the 1974 OIC Summit in Lahore, which marked one of the historical high points of cooperation among Muslim nations. Regrettably, over the past fifty years, under the influence of coordinated and intensified efforts by the United States, Israel, and other Western powers — and, even more so, due to the lack of vision and sense of Islamic solidarity among certain Muslim leaders — interstate cooperation within the Islamic world has suffered a deep and prolonged decline, precisely at a time when it is most needed.

The late ***Colonel Muammar Gaddafi*** — may Allah accept him among the martyrs — also called, on numerous occasions at OIC and Arab League summits, for the formation of joint Islamic defense and security forces. Like Bhutto, he recognized that Islam and Muslims faced potential annihilation unless they united in opposition to Israel and NATO, which posed an imminent military threat to Libya. Sadly, at the time Gaddafi was promoting these ideas, Iraq and Iran were at war — thanks to American interference

— while Saudi Arabia, Egypt, and Morocco, again under American influence, refused even to consider such proposals.

At the 1997 OIC Summit in Tehran, Iranian President ***Mohammad Khatami*** proposed a new initiative for security cooperation within the organization. Yet again, Saudi Arabia and Egypt — two Muslim-majority countries where U.S. influence outweighs the idea of Islamic unity — denied their support for Khatami's proposal to create a form of Islamic security pact.

Less than a decade later, another Iranian president, ***Mahmoud Ahmadinejad***, proposed the formation of a military coalition of Muslim countries — one that would, of course, exclude any participation by the United States or the West. His 2006 initiative was again rejected by Saudi Arabia and Egypt, this time with the backing of Jordan and the UAE. The real reason was, once more, fear of the United States and the Collective West, and the deliberate choice to live under the illusion of American "grace" and protection.

If anything can be learned from these past failed initiatives, it is the lesson that ***military alliances must precede political ones*** — or at

least, the two processes must unfold simultaneously — because political unity alone holds merely symbolic value without corresponding strength. The so-called "sectarian differences," which Western mainstream media so frequently cite as the main obstacle to pan-Islamic military and political unity, are not a real impediment at all, but rather a Goebbels-like lie of Western propaganda — one repeated so often to Muslims that many have begun to accept it as truth. This is especially true for those Muslims who were educated in the West, where this vile falsehood — perhaps the greatest of them all — carries the deceptive aura of academic legitimacy.

So what, then, is the fundamental obstacle to a military and political alliance of Muslim nations, when it has been demonstrated time and again that the United States, Israel, and other Western powers are arch-enemies of all Muslims?

If we were forced to reduce this highly complex issue to a single word, that word would be — ***betrayal***. Those who have chosen to serve American interests and act as adversaries of Islam should, at the very least, acknowledge a core principle of U.S. foreign policy, famously paraphrased by Kissinger from Lord Palmerston's original

saying: ***"America has no permanent friends or enemies, only interests."***

And what are American interests in the MENA region, if not the establishment of Greater Israel as a Zionist military mega-base, one that would ensure perpetual regional dominance and unrestricted access to natural resources — objectives that require the prior fragmentation of Muslim states and the total erosion of their sovereignty?

Understanding the adversary is crucial — because, more often than not, the enemy is the best teacher, wouldn't you agree?

Just as NATO evolved into a formidable military and political alliance by deliberately disregarding centuries-old animosities between, for example, Germans and French, or the violent religious wars between Catholics and Protestants, so too must the harsh realities facing the Muslim world today — and the very commands of the Qur'an — dictate the formation of an Islamic military pact in which former geopolitical and sectarian rivals will have to stand side by side as staunch allies.

In order to avoid repeating the failures of previous insincere and ineffective pan-Islamic initiatives, any future military alliance among Muslim states must rest on firm, well-defined, and practical foundations. In this regard, NATO's famous ***Article 5*** — which treats an attack on one member as an attack on all — should be directly replicated.

The cornerstone of the future pan-Islamic collective security system must be this: any act of aggression against a Muslim member state will be considered an assault on all Muslim states within the Islamic military alliance.

Let us pause now for a moment, take a deep breath, and imagine a military coalition encompassing the lands where two billion Muslims live… ***Would Muslims ever again have to watch, helplessly, as their children are slaughtered — pleading for mercy and foreign intervention?***

Let's take another deep breath — and ask ourselves: ***why do we continue to tolerate individuals within our own ranks who are standing in the way of such an alliance?***

One doesn't need to be clairvoyant to confidently state that the creation of such a military-political Islamic bloc — whatever its future name may be — is only a matter of time. ***In chess terms, its emergence would be a forced move.*** The Zionist beast — driven by an insatiable hunger for new resources to fund its massive military expenditures — has entirely lost control of itself.

Whether Muslims want it or not, they will inevitably have to establish a unified system of collective defense and security.

Israeli-American allies and the rest of the Zionist-led Collective West are fully aware of the threat such an alliance would pose to their strategic interests — because they themselves have foreseen it. That, after all, is the real reason behind the launch of the Abraham Accords.

No matter how hard American and Israeli Zionists may try in the coming period — through flattery, bribery, blackmail, and coercion — to once again deceive Arabs and other Muslims into turning against one another and acting against their own interests, the crimes of the ***Zionists have now become so blatant, so shameless and overt, that their aggressive and expansionist agenda can no***

longer be ignored or forgiven — unless, of course, Muslims are prepared to one day pray facing Mecca located within the borders of Greater Israel.

As unimaginable and dystopian as that may seem now, let us remember that both the establishment of genocidal Israel and its bloody expansion once appeared equally inconceivable to Muslims — barely thirty years before they became the horrifying reality of Al-Nakba.

As with everything else, the formation of a pan-Islamic alliance must begin with someone taking the first steps. All that is required are two or three strong and defiant Muslim countries, known as much for the piety of their sons as for their courage.

Let us now consider a not-so-hypothetical scenario — one that may soon dominate global headlines: the forging of one of the first and strongest foundations of a future pan-Islamic military and political alliance.

The likelihood is quite high that, following confidential diplomatic engagements, ***Iran*** — already in open conflict with the Israeli-American coalition — and ***Pakistan*** — fully aware that it may be the

next target of a sudden Zionist offensive — may soon sign a comprehensive strategic military agreement. This pact could very well include an “Article 5” clause of mutual defense between the two Muslim nations.

As early as 2003, ***Dr. Mohammed Abdul Muqtedar Khan***, a professor in the Department of Political Science and International Relations at the University of Delaware, argued in his article ***“Are Pressures from the U.S., India, and Israel Too Much for Pakistan’s Nuclear Weapons Program to Withstand?”*** that Islamabad was deeply alarmed by the formation of an anti-Pakistan axis of the U.S., India, and Israel, and was therefore considering a doctrine of preventive nuclear strikes.

In that same article, Professor Khan emphasized that Pakistan saw its greatest security threat in direct Indian strikes on its nuclear facilities, and likewise in preventive attacks by Israel and the U.S. on those very targets — especially if conducted in cooperation with India. Past wars have shown that the threshold for nuclear weapons use is, in reality, exceedingly high. This was most evident in the Russian restraint from tactical nuclear strikes, even when U.S. estimates put the probability of their use at around 50 percent.

Thus, although Dr. Muqtedar Khan was likely mistaken about any shift in Pakistani nuclear doctrine toward preventive strikes, one should likewise be wary of assurances from Israeli experts such as Professor Gerald Steinberg, who once insisted that Israel had no intention of intervening in Indo-Pakistani affairs.

In fact, as early as the late 1970s and early 1980s, Israel developed detailed plans to strike Pakistan's nuclear facility at Kahuta. Those plans — even though challenged by immense distances at the time — envisioned using Indian bases for aerial refueling and logistical support.

Today, great distance is clearly no obstacle for Israel, as demonstrated during its recent aggression against Iran. For that reason — and despite the fact that certain elements within Pakistan's military have long worked directly for U.S. intelligence, enabling deep infiltration and strong influence by American and Israeli agencies within Pakistan's defense and security structures — the recent military skirmishes between India and Pakistan, as well as the existence of the ***Indo-Abrahamic Alliance*** (also known as ***I2-U2***, comprising India, Israel, the United States, and the United

Arab Emirates), should serve as a final warning signal for Islamabad. The very essence of this alliance is its anti-Pakistan character.

It appears that India long awaited a pretext — which it finally found in the terrorist attack at Pahalgam on April 22 — to test Pakistan's air defenses, much as Israel tested Iran's defenses when it launched three waves of strikes on twenty locations inside Iran on October 26 of last year.

A joint ***I2*** (Israeli-Indian) bombing of Pakistan's nuclear installations, after first neutralizing its air defenses, is only a matter of time. It is clear that such an operation would be massive, executed suddenly, and with absolutely no warning. The U.S. would most likely wait patiently while Israel and India carry out the bulk of the military action and then, in the final phase — destroying Pakistan's military capacities — Washington would suddenly conclude that Pakistan's nuclear program represents an unacceptable and escalating security threat, not only to U.S. interests but also to regional stability and, in diplomatic parlance, to "all humanity," citing the danger that Pakistani nuclear weapons could fall into the hands of "Islamic terrorists." Only then would the U.S. openly join the aggression against Pakistan, just as it did against Iran, portraying it

as a just, “limited,” and “surgically precise” intervention. Moreover, it is possible that the anti-Pakistan axis of India, Israel, and the U.S. will provoke internal instability in Pakistan through hybrid-war special operations to manufacture a casus belli — because, of course, “nuclear weapons must not fall into the hands of Islamic terrorists.”

In any case, Pakistan’s military leadership can no longer pretend that long-term Zionist-Indian plans to weaken Pakistan do not concern them. That very reality makes Iran and Pakistan — two regional powers, one predominantly Shia and the other Sunni — logical allies despite all their earlier disagreements and unresolved issues, which now seem trivial compared to a far greater shared threat. ***What will compel Pakistan and Iran to overcome their differences, find common ground, align their policies, and form a very strong military-political alliance is none other than their mutual enemy***. However, the secret patron, sponsor, and perhaps even direct initiator of such a military alliance could easily be Beijing.

China has every interest in preventing further Israeli and American rampages in that region — first and foremost to protect its ***Belt and***

Road Initiative, of which Iran is a critically important land and sea corridor and Pakistan an indispensable maritime hub. In that sense, any relationship between Pakistan and Iran that falls short of a stable friendship is unacceptable to China, and their military-political alliance would be a significant bonus, since both states are increasingly turning to Beijing.

Second, China stands to benefit from diminishing American and Indian sway in the region. The Sino-Pakistani alliance — known as the ***"Steel Brotherhood"*** — has endured for over sixty years, with pronounced military, geopolitical, and economic dimensions. Likewise, relations between China and Iran are on an upward trajectory toward a robust strategic partnership, so Beijing would be averse to any regime change in Tehran or any weakening of Iran. Recall that in 2021, Iran and China signed a 25-year strategic agreement valued at roughly $400 billion, encompassing energy, infrastructure, and security. In brief — since this isn't the main focus here — Beijing would have multiple geopolitical and defense-related incentives to back a ***Pakistani-Iranian military pact***, even to spearhead it. Each additional Muslim state that joined such an accord would represent added advantage for China and a

means to reliably erode U.S. influence. Indeed, China could emerge as the patron of the Islamic world, simultaneously resolving Western-induced tensions in Xinjiang and Tibet. It would also secure its energy needs for the long term.

Strikingly, Moscow could not remain idle; a subtle contest with Beijing would arise over who would contribute more to Iran, Pakistan, and other Muslim nations. To date, Russia has often tried to balance between Iran and Israel on one hand and Pakistan and India on the other — but going forward, Moscow may have to relinquish its partnerships with two U.S. regional allies — Israel and India — from which it now derives more friction than benefit, and instead engage in a friendly rivalry with China over who will become the greater ally of Muslim states and patron of their alliances. ***This analysis highlighted the public pro-Muslim views of Dr. Alexander Dugin, in part because his work has always reliably predicted the direction of Russian foreign policy.***

An ***Iran-Pakistan military-political alliance*** would set a powerful precedent: a Sunni-Shia accord signifying a major step toward transcending needless sectarian prejudices and mistrust. The next to consider joining might be Iraq, though that would likely require

significant domestic pressure on Baghdad. Shia Muslims in Iraq constitute about 61–65 percent of the population — of whom Arabs are 80 percent and Feyli Kurds 8 percent. Naturally, Iran wields considerable influence over these communities, despite Western intelligence efforts to sow discord through minor nationalist factions. More importantly, Iraqi Shias display pronounced hostility toward Israel, the United States, and the broader West — especially given the continued presence of U.S. military bases. Sunni Arabs in Iraq are often even more antagonistic toward Israel, Washington, and the West than their Shia compatriots — a stance rooted in the traumatic 2003 invasion. ***That makes Iraq a logical next candidate for a broad Muslim anti-Zionist military-political alliance.***

By then, a Pakistan-Iran-Iraq bloc would have largely transcended sectarian and national divides, laying the groundwork for a wider pan-Islamic collective defense and security framework. Afghanistan, seeking to end its isolation, could likewise find reasons to join — while China and Russia might once again serve as patrons of an expansion that displaces American influence from Central Asia, the Middle East, and North Africa. From that point forward,

many strategic possibilities would open up. Of course, the idea that an Iran-Pakistan military pact could become the cornerstone of a pan-Islamic defense system — analogous to how the *Treaty of Dunkirk* and the *Treaty of Brussels* paved the way for NATO — is a ***plausible speculation***, not the sole scenario; the birth of a major Muslim military alliance could originate differently. What matters most is that a firm military coalition aimed at collective defense against the United States, Israel, and other Western powers materialize as soon as possible.

Something as grand as an emergent Islamic military alliance would not escape notice among the masses in other Muslim countries. Public-opinion research across the Islamic world — for instance, ***Pew Research Center's 2022 survey*** of political-unity support in 15 Muslim-majority nations; Arab Barometer (2021–2023) in Tunisia, Iraq, and Morocco; Gallup Global Survey (2020) in Bangladesh, Algeria, and Jordan; and various Organisation of Islamic Cooperation polls — all reveal exceptionally strong backing for Islamic unity, especially among youth. As noted earlier, while the financial, strategic, and personal interests of political and business elites in some Muslim countries have spurred pragmatic openness

to “normalization” or even cooperation with Israel, mass public opinion among ordinary Muslims remains highly hostile toward the Zionist entity, its backers, and its patrons.

The negative perception Muslims hold toward the United States stems more from Washington’s unconditional support for Tel Aviv than from American hegemonism itself. Hostility toward the United Kingdom is also long-standing and rooted not only in the deeply unfavorable historical experiences with British (neo)colonialism, but also in London’s alignment with both Washington and Tel Aviv. As for the European Union and other members of the Collective West, Muslims tend to view them with profound distrust and animosity — as vassals of the United States and as states that, despite growing opposition to Zionism, still provide support to Israel.

For all these reasons, there is little doubt that the creation of a military-political Islamic alliance — initially bilateral, and later multilateral — leading toward a large-scale collective defense and security structure encompassing all Muslim countries would be met with overwhelming enthusiasm among the Muslim masses. That support would be clearly visible on the streets of Muslim capitals, cities, and villages, and it could neither be ignored nor suppressed

without posing serious risks to the authority and stability of hesitant regimes.

All it would take is a first step — such as the establishment of a Pakistan-Iran military alliance — and momentum would quickly follow. ***What has always been the greatest Zionist nightmare — a unified Islamic bloc — would suddenly become reality.***

In any case, the formation of a collective Islamic defense and security system must precede all other forms of Islamic integration, as a step dictated by common sense and a shared Muslim awareness that Israel must no longer be appeased. Restraining its aggressive, metastatic expansionism and restoring a semblance of normalcy demands the absolute unity of all Muslims — there is simply no alternative. ***There is no reason to believe that the Israeli wolf, which sees Muslim nations as sheep to be slaughtered, will ever change its predatory nature.***

And finally, it bears repeating: ***only a Muslim alliance that is not directed against other Muslim states can truly bring peace and stability to the lands where Muslims reside. In contrast, the***

coalitions promoted by the Israeli-American axis lead only to fratricidal wars and endless destabilization.

Chapter IX

Since the existence of a broad military alliance of Islamic countries would require a strong economic foundation and long-term economic coordination, the formation of such a large Islamic military-political alliance — which would remain open to new members until all majority-Muslim nations had joined — would need to be accompanied by the realization of a previously discussed idea: the creation of some form of ***Islamic Economic Union*** (IEU).

Former Pakistani Prime Minister ***Shaukat Aziz*** proposed precisely this idea in his opening speech at the inaugural session of the ***2nd World Islamic Economic Forum in 2006***. However, Aziz was essentially a British banker who was merely born in Pakistan, and in his role as prime minister, he worked tirelessly to strengthen ties with Washington. That may be one of the reasons why, despite praise at the time for his strong sense of pan-Islamic solidarity, the proposal failed to receive wider support. His “Islamic Economic Union” would likely have secretly served American interests, and critics dismissed it as politically unfeasible and even idealistic.

However, if a ***future Islamic Economic Union*** were, from the outset, designed specifically to support the establishment of a robust and comprehensive Islamic political union, its foundational principles would not be susceptible to Zionist subversion.

Muslim countries control about 70% of the world's oil reserves and approximately 55% of its natural gas. While some are rich in oil and gas, others possess different types of resources, including vast potential in agriculture or industrial production. ***We should also remember that the most valuable resource of Muslim nations is, in fact, their highly educated and creative youth.*** Combined, these resources and economic capacities would provide a future Islamic Economic Union with unmatched geopolitical leverage and power — something that is currently lacking.

Instead, disunited Muslim countries are now forced to accept Western dictates and endure endless blackmail, pressure, threats, and even sanctions. Yet, the need to comply with globalist Western financial institutions such as the World Bank and International Monetary Fund would vanish with the creation and development of an Islamic Economic Union. Just like the idea of a collective defense

system, the concept of an Islamic Economic Union is logical, natural, and beneficial.

The World Bank, for instance, could be replaced by some form of pan-Islamic Halal Bank that would operate entirely under the principles of the Shariah banking system. This is a financial model that categorically excludes the Western system based on what Islam strictly forbids and calls ***"Riba"*** (interest or usury). Both the Qur'an and Hadiths clearly prohibit Riba, considering it one of the gravest sins in Islam due to its promotion of social injustice, inequality, and exploitation. It is precisely Riba that has enabled Zionist plutocrats to amass enormous financial power over the decades — and even centuries — which they continue to abuse to deepen global inequality and injustice, creating a vicious cycle with no exit.

Riba, moreover, takes many forms that are not always obvious to laypeople. It is not limited to loans where a creditor charges interest, as in the Western banking model. Any agreement where a lender demands to be repaid with a greater quantity — whether of volume, weight, or units of goods or services — is also considered Riba. Even overdraft fees charged by banks are essentially interest-

bearing loans and are thus included in this impermissible category. In contrast, Islamic or halal banking replaces this model with systems such as profit-and-loss sharing (Mudarabah), in which banks invest the client's funds and share profits based on a pre-agreed ratio — while also sharing the risks.

There are many forms of Riba, and the establishment of a pan-Islamic Halal Bank would be a blessing not only for Muslims but for the entire world.

Let us recall that the ***Islamic Development Bank*** (IsDB) was founded in 1975 and operates according to the principles of the Shariah banking system. The bank has 57 member states across four continents, covering nearly all Muslim-majority countries. ***However, it is not a commercial bank and therefore does not appear on the list of the world's 100 largest financial institutions.*** Still, by increasing its paid-in capital, expanding its capital base, adopting cutting-edge digital and management practices, and through other means known to experts in this field, it would be possible to upgrade this existing pan-Islamic institution so that it evolves from a development finance bank into a leading commercial institution

— a halal alternative to the World Bank and a cornerstone for an Islamic economic, monetary, and eventually customs union.

Similarly, experts have previously proposed the creation of an *Islamic Monetary Fund* based on Shariah principles. For instance, during the 7th Meeting of the COMCEC Financial Cooperation Working Group held on October 20th, 2016 in Ankara, Türkiye, ***Prof. Dr. Habib Ahmed*** from Durham University proposed not only the establishment of the ***Islamic Monetary Fund*** (IsMF) but also the creation of the ***Stability Board for Islamic Finance*** (SBIF). Nevertheless, if the ultimate objective is the formation of an ***Islamic Union*** that would in some ways mirror the European Union, then earlier conceptual frameworks would need to be significantly revised to pave the way for a feasible project of political unification among Muslim nations.

The ***D-8 Organization for Economic Cooperation*** was established on June 15, 1997, in Istanbul, on the initiative of then Turkish Prime Minister ***Prof. Dr. Necmettin Erbakan***. The core idea behind this group was to foster cooperation among major Muslim-majority developing countries, hence its alternative name — ***Developing-8 (D-8)***. The original eight members were Indonesia, Pakistan, Nigeria,

Egypt, Iran, Türkiye, and Malaysia, listed according to population size. With Azerbaijan joining as the ninth member on December 19 of last year, the group now represents, according to last year's data, ***a combined population of 1.28 billion people — 15.8% of the global population*** — reflecting its enormous potential. The primary objectives of the Developing-8 include enhancing economic cooperation among members, improving living standards, increasing and diversifying intra-group trade, fostering technological exchange and industrial development, and strengthening the international standing of member countries — particularly within the global economy — all with the goal of reducing dependence on the Collective West.

Although D-8 is primarily an economic organization, as its name clearly suggests, it also holds the potential to become a political platform, as it promotes dialogue, development, and peaceful coexistence — in stark contrast to Western-style military interventionism. This is, of course, highly commendable, especially given the possibility that Algeria and Qatar may soon join what is now effectively a D-9 group. Yet in a more serious political and

security context, this amounts to an uneven match between Islamic doves of peace and the warmongering Zionist hawks.

Unlike the Developing-8, ***the Organization of Islamic Cooperation*** (OIC) — which we have previously mentioned and which was founded in 1969 in reaction to the deliberate arson attack on the ***Al-Aqsa Mosque*** — has a more defined political orientation and clearer geopolitical objectives. Among other things, it has consistently demonstrated concern for the protection of Islamic holy sites, which was one of the key motives behind its establishment, as well as for mediating conflicts within the Islamic world. It also promotes economic and cultural collaboration among member states and, at least in theory, religious solidarity. ***While support for Palestine is, on paper, one of the OIC's main political goals, that has unfortunately not prevented the ongoing genocide against the Palestinians.***

Had the OIC been constructed from the outset as a system of collective defense and security with a strong political core and vital economic and financial institutions — as proposed by Bhutto, Gaddafi, Khatami, and Ahmadinejad — there would have been no

massacres of Muslims in Palestine, Syria, Iraq, Libya, Afghanistan, Yemen, or Iran.

Pan-Islamic integration — military, economic, and political — is at least fifty years behind schedule. Worse still, progress on this front remains stagnant to this day. Economically, the OIC has sought to encourage trade among its members, and the Islamic Development Bank, which we already discussed, is essentially its financial arm.

With 57 member countries, the Organization of Islamic Cooperation represents two billion Muslims and encompasses vast natural resources, particularly as previously emphasized, in terms of oil and natural gas reserves. ***However, the OIC has not only failed to take meaningful action in defense of Palestine but has also shown an inability to resolve disputes among its own members.***

Resolutions and declarations adopted by this body — once brimming with promise — are entirely non-binding and purely symbolic, since there are no effective mechanisms to ensure their disciplined enforcement. Consequently, the OIC has acquired inglorious nicknames such as ***"sleeping giant"***, and some even deride it as the collective voice of Muslims that goes unheard.

Just as the Islamic Development Bank — the OIC's financial arm — has yet to establish itself as a genuinely Islamic institution, operating as it does within the framework of Western finance, so too has the Organization of Islamic Cooperation, despite its lofty beginnings, become hostage to a dearth of initiative, political will, courage, unity, and efficacy. Whether the OIC's weakness stems from its proving to be ***a lion without military teeth*** or from factors such as destructive American meddling, internal discord, or a lack of funds and interest is beside the point — in either scenario, the institution has languished in stagnation, stripped of any substantive political clout.

Worse still, the vibrant enthusiasm that once animated the OIC — exemplified by two martyrs, both victims of American schemes and interventions, Bhutto and Gaddafi — has, over time, completely withered.

Chapter X

We cannot help but ask how it is even possible that so many essentially good initiatives, plans, and projects — some of which were even set in motion and could have served as a solid foundation for realizing the most ambitious goals — were either casually abandoned or left to fall into a state of passive stagnation, rendering them almost entirely useless and without any future prospects.

What is the core, the greatest weakness of the Islamic world, the curse that delays its political unification for so long?

We have already named one such word — ***betrayal***.

The second word is an even more painful answer to the same question — ***Palestine***.

The greatest weakness of the modern Islamic world, its open wound, is nothing other than the inability of Muslim states and leaders to effectively and permanently protect Palestinian civilians — especially children — from Israeli genocide. This, of course, also applies to the protection of Muslims in other parts of the region.

On the other hand, Israel has turned its slaughter of Muslim and other non-Jewish civilians in Gaza into a global public spectacle — deliberately and with great calculation. We have all seen deeply disturbing footage on social media: massacred Palestinian children, small lifeless bodies with horrific wounds — some beheaded or disemboweled — and equally horrifying images of surviving Muslim preschool and school-age children without limbs; and other unimaginable horrors, through which Israeli criminals have surpassed all their predecessors in evil.

It is so obvious that the Zionist genocidal entity is making no effort whatsoever to hide the scale of its appalling mass crimes that we cannot possibly attribute this to mere carelessness. So, what is going on?

One of the most obvious goals is to intimidate Muslims. Of course, the Zionists do not read the works of Bertrand Russell or John Mearsheimer, and thus do not realize that their crimes only serve to unite Muslims against them.

But that is not all. ***By publicly committing genocide, Israel is also demonstrating its absolute untouchability in international affairs,***

and its total impunity in relation to all other MENA states. The genocidal Zionist entity struts provocatively before Muslim governments, brandishing the license to kill Muslim children granted to it by Washington, London, and Brussels.

In doing so, Tel Aviv also kills off the last shred of Muslim hope in international law and its feeble, impotent institutions — such as the United Nations itself, an international body that utterly failed its very first major test, and right at the beginning of its existence: ***the Palestinian question***.

What Israel is doing — besides the attempt to intimidate, and of course the genocide itself, which will never be forgotten or forgiven — ***is also a large-scale special psychological operation***. Its aim is to impose on members of the Ummah an unbearable sense of helplessness and despair, one intended to psychologically break them as a collective and force them into submission and cooperation.

This is a tactic meant to convince Muslims that it is much easier to simply cooperate with Israel — no matter how damaging that might be in the long run — because they have nothing to hope for

anyway, as the Zionist state enjoys unconditional support from the Collective West, while, aside from Iran, there is no major power willing to engage it in direct military confrontation.

Very similar methods were used by the Nazis to force European nations to willingly cooperate with them in hopes of avoiding the brutal horrors of occupation.

However, it is necessary to reject all fear, as well as feelings of helplessness and despair, and to spit with contempt directly into the face of international Zionism.

At a large pro-Palestinian protest held on March 13, 2025, in New York City near Trump Tower, ***a completely ordinary, unnamed American citizen*** — while being dragged away in handcuffs by the police for his participation — delivered a powerful message to the world. Responding to a journalist's question about why he was being arrested, he replied:

"Because protesting genocide. Any person with a conscience and a little backbone should be out here."

When such brave and defiant statements are made by everyday people from the West — most of them non-Muslims — ***it serves as a serious moral slap in the face*** to those Muslim leaders who have not only embraced normalization with Israel but have also entered into full political and military alignment with a genocidal Zionist entity.

Another American, an unabashed and arguably fanatical Christian Zionist — journalist and author ***Michael D. Evans*** — praised Saudi Arabia and the UAE at the Jerusalem Post Annual Conference in June 2019, claiming that their leaders were "more pro-Israel than a lot of Jews." On that occasion, he heaped praise upon Saudi Crown Prince Mohammed bin Salman, Abu Dhabi's Crown Prince Mohamed bin Zayed Al Nahyan, and even Egypt's President Abdel Fattah El-Sisi, thanking them for their support of Israel. While the mention of MBS and bin Zayed was entirely consistent with their positions, Evans likely brought up El-Sisi in bad faith, implying that he would eventually abandon Egypt's sovereign stance and become a client of Israel and the United States — something that, fortunately, has not happened so far.

Muslim leaders possessing the moral integrity referenced by the aforementioned American protester would never consent to participating in any U.S.- and Israel-led alliances modeled on the Abraham Accords. That kind of capitulation, for reasons previously elaborated, is simply unthinkable and would constitute an unforgivable disgrace. Many false Muslim leaders today can rightfully be called ***rotten eggs of Islam***, and there is no doubt that their greatest punishment will be from Allah, the Mighty and Majestic. The Ummah expects its leaders to exhibit the same fearlessness that characterized the earliest Muslims, along with the unity prescribed by the Qur'an. Anything short of that is inadequate — and therefore entirely unacceptable. At this point, even a complete severance of diplomatic ties with Israel would no longer be sufficient. Rather than surrendering to fear or despair, all Muslim leaders must unite and unequivocally denounce the century-long crimes perpetrated by Zionists against Muslims. ***Silence in the face of Israel's ongoing genocide is tantamount to condoning its atrocities. Failure to take concrete action is morally indistinguishable from complicity.***

While some Muslim leaders openly align themselves with the United States and Israel, and others remain indecisive, those willing to confront Zionist aggression have yet to coordinate their efforts. In the meantime, American and Israeli Zionists remain proactive and fully committed to advancing their objectives. Following the Israeli-American aggression against Iran, it has become more than apparent that the Zionist entity, backed by U.S. military power, is preparing to permanently occupy vast southern and eastern regions of Syria. The goal is to carve a land corridor stretching to Iraq — a scenario already being advanced by Zionist-aligned takfiri proxies — all in the name of "regional stability" and "Israeli security."

This ominous plan, referred to by regional analysts as the ***David Corridor***, would extend from the occupied Golan Heights through a wide swath of territory bordering Jordan and Iraq, all the way to the Euphrates — linking Deir ez-Zur, Al Mayadin, and Al Bukamal. Its strategic objective is to insert a divisive Zionist presence deep into the core of the Islamic — that is, Arab — world. This corridor would physically link Israel with the northeastern regions of Syria currently under U.S. occupation — and, by extension, with the future puppet

Kurdish state that the Americans intend to establish on the ruins of Syria.

Naturally, this would involve a blatant violation of Syria's territorial integrity. Yet Syria — thanks in part to takfiri terrorists doing the bidding of the Zionists — no longer functions as a state capable of resisting these aggressive plans.

This client-state Kurdistan would then be heavily armed with cutting-edge American weaponry, becoming, as Washington and Tel Aviv's closest regional ally, a kind of Middle Eastern "Nazi-Ukraine" — a tool for "containing" Turkish neo-Ottoman aspirations, fragmenting Iraq, and weakening Iran.

It is absolutely clear that Türkiye must not allow this plan to be realized, as it would inevitably lead to the creation of a large Kurdish state and the dismemberment of Turkish territory — regardless of any reassurances Ankara may receive to the contrary.

The David Corridor also poses a grave threat to Iran, as it would effectively dismantle the Axis of Resistance. All Hezbollah supply routes would be severed, placing this heroic Islamic liberation militia in an extremely precarious position.

The emergence and expansion of a U.S.-controlled Kurdish entity would be a severe security threat not only to Türkiye, but also to Iran and Iraq. It would further confirm what we've already stated: **nationalism is among the greatest enemies of Muslims** — a tool long exploited by the enemies of Islam to sow division.

The Zionist appetite is insatiable, and it is evident that the U.S., Israel, and their Western partners have no intention of stopping.

In short, Iran, Pakistan, Turkey, and Iraq have ample reasons to hold discreet and confidential talks — away from public scrutiny and far from the reach of Mossad, the CIA, and MI6.

Unless a pan-Islamic military alliance is urgently established, Israel will — to paraphrase Dugin — break the Muslim states finger by finger, preventing Islam from ever uniting into a clenched fist capable of effective resistance. ***There is simply no time left to waste.*** Muslim countries must immediately begin forming bilateral and multilateral defense agreements based on ***the following six key principles***:

Principle Number 1: The primary objectives of these agreements must be the construction of a collective security system to counter

any external aggression, and the development of mechanisms to contain the military ambitions of Israel, the United States, and other Western imperialist and neo-colonial powers at the regional level. This aim should be made publicly explicit to avoid arousing concern or suspicion among other Muslim countries.

Principle Number 2: These agreements must result in robust defense pacts with clearly defined commitments for all member states. Ambiguity or vagueness must be completely avoided.

Principle Number 3: The agreements must not be directed against any other Muslim nations, and this point must be clearly emphasized to prevent mistrust or alarm within the broader Muslim world.

Principle Number 4: In situations where relations between two Muslim countries are severely strained or marked by deep-seated ideological or strategic divisions, bilateral non-aggression and cooperation agreements — including their respective proxy forces — should be negotiated through third-party mediation. Over time, such arrangements would lay the groundwork for both states to join the same pan-Islamic military alliance.

Principle Number 5: The cumulative effect of these agreements should facilitate and accelerate the creation of a comprehensive collective Islamic defense and security framework.

Principle Number 6: Any military aggression or external pressure targeting a single member of any such alliance — whether composed of two or more Muslim states — shall be considered an attack or coercion against all its members.

All previous efforts to construct a pan-Islamic military alliance within organizations such as the OIC, grounded in symbolic political solidarity, have ended in failure. This historical experience has demonstrated that only political unity backed by binding military agreements with concrete obligations can translate into real power in the international arena. ***Political unity in Islam must be founded upon military integration — there is no alternative***.

Problems such as the occupation of Palestine and the ongoing genocide against Palestinians cannot be resolved through purely political initiatives and declarations; these have thus far yielded absolutely no tangible results. The principal instruments in

negotiations with the United States, Israel, and other Western actors must be pan-Islamic military capability and economic leverage.

In this regard, the development of a collective Islamic defense and security system could proceed with the political, economic, and military support of Russia and China, both of which share a strategic interest in permanently removing malignant American and European influence from the broader MENA region.

Initially, the formation of a pan-Islamic military alliance will be driven far more by the shared adversary of all Muslims — the Zionist-controlled Collective West, especially Israel and the United States — than by pan-Islamic ideology or Qur'anic injunctions. However, as the process of military, political, and economic integration advances, pan-Islamic enthusiasm will increasingly inspire and sustain further unification efforts.

As this collective Islamic defense structure becomes a power that must be taken seriously within the Ummah, its very formation and expansion will actively promote deeper political integration among Muslim states. It will give political decisions real weight in

international affairs and, by ensuring stability in the face of external threats, foster internal political cohesion.

Muslim countries under heavy Western influence, along with hesitant states, will suddenly face intense domestic pressure from their own populations to join pan-Islamic structures without delay. Should such demands be ignored, revolutions, coups, and military interventions may follow.

Simultaneously, the establishment of a political union will ensure necessary political oversight of the pan-Islamic defense system within clearly defined legal parameters, thereby legitimizing its authority. In short, the military alliance will safeguard political sovereignty and empower decision-making in ways no previous pan-Islamic organization has achieved, while the political union will direct and regulate military power for the common good.

While political unity would rest upon the foundation of military cohesion, the strength of a joint military force would be directly proportional to the collective economic power behind it. Since military capability cannot be separated from economic strength, the formation of a pan-Islamic military alliance would require a

parallel intensification of economic cooperation among its members. The system of collective defense and security for Muslim countries — as well as its elite rapid-response forces — would necessarily have to be jointly financed.

A pan-Islamic economic union would provide funding for military infrastructure and ensure the standardization of weaponry, training, and communications — a demanding and complex task that cannot be bypassed. A unified economic space would also facilitate the development of a defense industry and the procurement of military equipment. In return, a military alliance would secure political sovereignty over resources, trade routes, industrial facilities, agricultural production, and similar assets.

In short, only a strong economic union can sustain the military power needed for a collective system of defense and security, while military strength in turn ensures the protection of borders and the physical safeguarding of the economy.

The existence of an Islamic Union would enable the establishment of an institutional framework within which the economic system could operate, while the economic union would provide the

financial and material foundations for maintaining, expanding, and strengthening political unity. Initially, the processes of pan-Islamic integration would advance concurrently and independently, but they would strongly reinforce one another over time.

The magnificent vision of an Islamic Union — whose modest starting point could be the hypothetical military alliance between Iran and Pakistan we have discussed, or a broader collective defense system including Iran, Pakistan, Turkey, and Iraq — represents a natural response to shared external military threats, primarily from Israel and the United States.

Such an alliance, open to all Muslim nations, would inevitably gravitate toward political institutionalization in order to attain full legal legitimacy and a sustainable economic foundation. The formation of an Islamic military alliance would not only break the current deadlock but would also generate unstoppable growth in the political and economic influence of its member states, paving the way for a robust Islamic Union.

This Union, in its full capacity, would mark the renaissance of Islamic civilization — reviving Justice and Peace across the globe,

restoring the long-lost Dignity (‘Izzah) of Muslims, and bringing an end to the era of repression and genocide they have suffered.

Muslims living beyond the borders of this common state — such as those in Russia and China — ***would become bridges of friendship and cooperation***, further strengthening the bonds among all believers.

In their primordial pursuit of justice and dignity, Muslims place their trust in divine words, fully aware that every human scheme encounters a higher, all-encompassing will. As the Holy Qur’an reminds us:

„They devised a plot, and We devised a plan, but they were not aware.

So observe how was the outcome of their plotting, as We destroyed them and all their people.

So there lay their houses, fallen in ruin because of their wrongdoing. There is indeed a sign in that for a people who have knowledge.

And We delivered those who had faith and were Godwary."

Surah An-Naml (27:50-53

„When the faithless plotted against you to take you captive, or to kill or expel you — they plotted and Allah devised, and Allah is the best of devisers."

Surah Al-Anfaal (8:30)

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